

The Franciscan Educational Conference

VOL. XVI

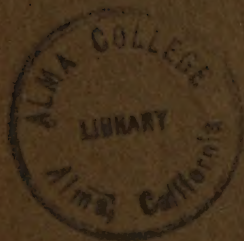
NOVEMBER, 1934

No. 16

REPORT OF THE SIXTEENTH ANNUAL MEETING

HINSDALE, ILLINOIS

JUNE 28th—30th, 1934



IN SANCTITATE ET DOCTRINA

PUBLISHED BY THE CONFERENCE

Office of the Secretary

CAPUCHIN COLLEGE

BROOKLAND, WASHINGTON, D. C.

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Sixteenth Annual Meeting of the Franciscan Educational Conference, Hinsdale, Ill., June 28-30, 1934.

LEFT TO RIGHT—BOTTOM ROW: 1. Aloysius Fromm, Hinsdale, Ill.; 2. Cyprian Emanuel, Cleveland, O.; 3. Dominic Rapp, Staten Island, N. Y.; 4. Urban Freundt, Detroit, Mich.; 5. Giles Kazmarek (Vice-President), Granby, Mass.; 6. Claude Vogel (Secretary), Washington, D. C.; 7. Simon Archambault, Sherbrooke, Canada; 8. Hubert Vecchierello, St. Bonaventure, N. Y.; 9. Clarence Tshipert, Herman, Pa.

SECOND ROW: 1. Hubert Lorenz, Detroit, Mich.; 2. Silas Barth, Hinsdale, Ill.; 3. Dominic Linnacher, Hinsdale, Ill.; 4. Hyacinth Ries, Rensselaer, N. Y.; 5. Owen Silva, Santa Barbara, Calif.; 6. Cyril Mitera, Sturtevant, Wis.; 7. Theodore Roemer, Mount Calvary, Wis.; 8. Victor Green, Herman, Pa.; 9. Marion Habig, Hinsdale, Ill.; 10. Arcadius Paul, Hinsdale, Ill.; 11. Alcantara Dion, Les Trois Rivieres, Canada; 12. Aloysius Costa, Lowell, Mass.; 13. Harold Blake, Calicoon, N. Y.

THIRD ROW: 1. Emil Bruun, Detroit, Mich.; 2. Mark Stier, Garrison, N. Y.; 3. Benedict Ruback, Angola, Ind.; 4. Clement O'Donnell, Washington, D. C.; 5. Raphael Poeppel, Mount Calvary, Wis.; 6. Cuthbert Gumbinger, Garrison, N. Y.; 7. Florian Zuchowski, Sturtevant, Wis.; 8. Alois Staskiewicz, Sturtevant, Wis.; 9. Norman Speicher, Hays, Kan.; 10. Anaetele Sutherland, St. Bonaventure, N. Y.; 11. Vincent Kroger, Detroit, Mich.

TOP ROW: 1. Celestine Strub, Chicago, Ill.; 2. John Osikowski, Burlington, Wis.; 3. Edgar Schano, Hays, Kan.; 4. Hugh Martice, Hinsdale, Ill.; 5. Harold Jochem, Hinsdale, Ill.; 6. Sylvester Briehmaier, Marathon, Wis.

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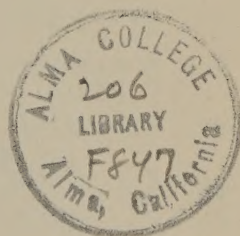
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REV. CLAUDE VOGEL, O.M.Cap.

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CONSTITUTION

OF THE

Franciscan Educational Conference

Adopted at the final meeting of the Franciscan Educational Conference, St. Louis, Mo., July 2, 1919.

ARTICLE I

NAME AND OBJECT

SECTION 1. The name of this organization shall be: "The Franciscan Educational Conference."

SECTION 2. The general object of this Conference shall be to safeguard the principles and to promote the interests of Catholic Education.

SECTION 3. The particular object shall be:

- a) To encourage the spirit of mutual helpfulness and coöperation among the Friar educators of the American provinces;
- b) To advance by study and discussion the Franciscan educational work in all its departments;
- c) To offer means and incentives toward the advancement of learning and the pursuits of literary work among the Friars.

ARTICLE II

DEPARTMENTS

SECTION 1. The Conference shall consist of three departments: The Classical, the Philosophical, and the Theological Department.

ARTICLE III

OFFICERS AND THEIR ELECTION

SECTION 1. The Officers of the Conference shall be a President, a Vice-President, and a Secretary.

SECTION 2. These officers shall be elected separately, by secret ballot, in the last session of each convention, a simple majority deciding the successful candidate. If, after two ballots, no election has been effected, the two having the greatest number of votes, shall be the exclusive candidates in the third ballot. In case two candidates receive an equal number of votes, the senior Friar shall have the preference.

ARTICLE IV

DUTIES OF OFFICERS

SECTION 1. The President shall preside at all the meetings of the Conference and of the Executive Board.

SECTION 2. The Vice-President shall preside at these meetings in the absence of the President.

SECTION 3. The Secretary shall record and keep all matters pertaining to the Conference. He shall make due announcement of meetings and make the necessary preparation for them. He shall finish all the business of the previous meeting.

ARTICLE V

THE EXECUTIVE BOARD

SECTION 1. The three officers aforementioned shall ex officio constitute an Executive Board.

SECTION 2. The Executive Board shall have the management of the affairs of the Conference. It shall be invested with power to make the regulations regarding the writing, reading, and publishing of the papers of the Conference meetings.

SECTION 3. It shall interpret the Constitution, By-Laws, and Regulations of the Conference, and, in matters of dispute, its decision shall be final. It shall also have the power to appoint the various committees of the Conference.

SECTION 4. The outgoing officers shall finish all the business of the previous convention.

ARTICLE VI

CONVENTIONS

SECTION 1. The Conference shall convene at such time, place and interval as may be determined by the Very Rev. Provincials in their annual meeting.

ARTICLE VII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds majority vote in any general session of the Conference, provided such amendment has been presented in writing and announced in a previous general session.

ARTICLE VIII

BY-LAWS

SECTION 1. By-Laws which are not inconsistent with this Constitution may be adopted by a majority vote in any general session of the Conference.

AMENDMENT

The Executive Board shall consist of the President, the Vice-President, and the Secretary. The aforementioned officers, in turn, shall designate as associate officers one member from each Province affiliated to the Conference, and not yet represented on the Executive Board.

AMENDMENT

On the occasion of the Annual Conference there shall be at least one Executive Session of the Executive Board and of the associate officers. In case anyone of them is absent, the senior member of his Province or Commissariat shall have his place and vote.

AMENDMENT

The Executive Board shall be augmented by one more member, *viz.*, a Secretary for Franciscan Literature. He shall act as Chairman on the Committee for Franciscan Literature at the Conference and, under the direction and with the authority of the Executive Board, shall promote and edit the "Franciscan Studies."

AMENDMENT

In order to insure the continuity, efficiency and a more active representation of the Franciscan Educational Conference, the election of officers shall proceed as follows:

The three branches of the Order shall be represented on the Executive Board on the basis of the number of Provinces affiliated, i. e., two officers shall be chosen from the Friars Minor (with nine affiliated Provinces), one from the Minor Capuchins (with five affiliated Provinces), and one from the Minor Conventuals (with four affiliated Provinces).

The election shall be preceded by nomination and free discussion from the floor.

No one shall be elected who has not attended at least one previous Meeting of the Conference.

All officers shall serve at least two years, and not more than two new officers shall be elected each year.

FRANCISCAN EDUCATIONAL CONFERENCE

FIRST SESSION

HINSDALE, ILLINOIS, June 28, 1934, 8.00 p. m.

The first session of the Sixteenth Annual Meeting of the Franciscan Educational Conference was called by the Rev. Giles Kaczmarek, O.M.C., Vice-President of the Conference, on June 28, 1934, at 8.00 p. m., in the auditorium of St. Joseph's College, Hinsdale, Ill.

There were present: Rev. Giles Kaczmarek, O.M.C., Granby, Mass.; Rev. Aloysius Fromm, O.F.M., Hinsdale, Ill.; Rev. Cyprian Emanuel, O.F.M., Cleveland, O.; Rev. Dominic Rapp, O.M.C., Staten Island, N. Y.; Very Rev. Urban Freundt, O.F.M., Detroit, Mich.; Rev. Simon Archambault, O.F.M., Sherbrooke, Canada; Rev. Hubert Vecchierello, O.F.M., St. Bonaventure, N. Y.; Rev. Clarence Tschippert, O.M.Cap., Herman, Pa.; Rev. Hubert Lorenz, O.F.M., Detroit, Mich.; Rev. Silas Barth, O.F.M., Hinsdale, Ill.; Rev. Dominic Limacher, O.F.M., Hinsdale, Ill.; Rev. Hyacinth Ries, O.M.C., Rensselaer, N. Y.; Rev. Owen Silva, O.F.M., Santa Barbara, Calif.; Rev. Cyril Mitera, O.F.M., Sturtevant, Wis.; Rev. Theodore Roemer, O.M.Cap., Mount Calvary, Wis.; Rev. Victor Green, O.M.Cap., Herman, Pa.; Rev. Marion Habig, O.F.M., Hinsdale, Ill.; Rev. Arcadius Paul, O.F.M., Hinsdale, Ill.; Rev. Alcantara Dion, O.F.M., Les Trois Rivières, Canada; Rev. Aloysius Costa, O.F.M., Lowell, Mass.; Rev. Harold Blake, O.F.M., Calicoon, N. Y.; Rev. Emil Brum, O.F.M., Detroit, Mich.; Rev. Mark Stier, O.M.Cap., Garrison, N. Y.; Rev. Benedict Rubeck, O.M.C., Angola, Ind.; Rev. Clement O'Donnell, O.M.C., Washington, D. C.; Rev. Raphael Poeppel, O.M.Cap., Mount Calvary, Wis.; Rev. Cuthbert Gumbinger, O.M.Cap., Garrison, N. Y.; Rev. Florian Zuchowski, O.F.M., Sturtevant, Wis.; Rev. Alois Staskiewicz, O.F.M., Sturtevant, Wis.; Rev. Norman Speicher, O.M.Cap., Hays, Kan.; Rev. Anacleto Sutherland, O.F.M., St. Bonaventure, N. Y.; Rev. Vincent Kroger, O.F.M., Detroit, Mich.; Rev. Celestine Strub, O.F.M., Chicago, Ill.; Rev. John Osikowski, O.F.M., Burlington, Wis.; Rev. Edgar Schano, O.M.Cap., Hays, Kan.; Rev. Hugh

Martcie, O.F.M., Hinsdale, Ill.; Rev. Harold Jochem, O.F.M., Hinsdale, Ill.; Rev. Sylvester Brielmaier, O.M.Cap., Marathon, Wis.; Rev. Roland Gross, O.M.C., Staten Island, N. Y.; Rev. Gerard Schmalz, O.F.M., Cleveland, O.; Rev. Victor Mills, O.F.M., St. Bonaventure, N. Y.; Rev. Peter Duffee, O.F.M., New York, N. Y.; Rev. Claude Vogel, O.M.Cap., Washington, D. C.

The Rev. Aloysius Fromm, O.F.M., Rector of St. Joseph's College, welcomed the Delegates and declared that it was a delightful privilege for him and his confrères to entertain so many Sons of St. Francis assembled for the annual educational Meeting. "I have always found true Franciscan hospitality at all our Meetings," he said, "and this Sixteenth Annual Meeting must not deviate from so noble a tradition. You are gathered here for the serious study of educational problems and we insist that our hospitality render your task a pleasure."

The Chairman, Fr. Giles Kaczmarek, thanked the Rev. Rector for his heartfelt welcome and called upon the Secretary to report on the year's work of the Conference. The Secretary announced that fifteen hundred copies of the Report of the Fifteenth Annual Meeting had been printed and that approximately one thousand copies had been disposed of, either among the Friars or among others interested in our work. Moreover, in co-operation with the Editor, the Rev. Sebastian Erbacher, O.F.M., the following two new numbers of the "Franciscan Studies" were also published: *The Ludwig-Missionsverein and the Church in the United States (1838-1918)*, by Rev. Theodore Roemer, O.M.Cap., Ph.D., and *The Franciscan Père Marquette. A Critical Biography of Father Zénobe Membré, O.F.M., La Salle's Chaplain and Missionary Companion 1645 (ca.)-1689*, by Rev. Marion Habig, O.F.M., A.M. Both works are critical and worthy contributions to American Church history. The total expenses of the Conference for the past year were \$1,414.00.

Aware of their interest in the proceedings of the Franciscan Educational Conference, the Very Rev. Raphael Huber, O.M.C., former Vice-President of the Conference and now confessor for English-speaking pilgrims at St. Peter's, Rome, presented to their Eminences, Peter Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of the Propagation of the Faith, and the late Francis Cardinal Ehrle, Archivist of the Holy Roman Church, specially bound copies of the Fifteenth Annual Report accompanied by the following letter:

COLLEGIO DEI PENITENZIERI

Piazza Scossa Cavalli 145,

Roma, Italia

Feb. 6, 1934.

Your Eminence:

Permit me the honor of presenting herewith in the name of the Secretary a bound copy of the Report of the latest Franciscan Educational Conference which met at Marathon, Wis., U. S. A., from June 30-July 2, 1933. The topic of this year's discussion was "Modern Thought," the purpose of which, according to the President, was "to enlist the serious and practical interest of the Friars in the Holy Father's program of Catholic Action which calls for vigorous attack on the philosophical errors of the day."

Begging the blessing of Your Eminence on the work of our Conference, I beg to remain,

Most respectfully in Christ,

Fr. RAPHAEL HUBER, O.M.C.,

Confessor at St. Peter's Basilica.

Under date of February 10, 1934, His Eminence, the late Cardinal Francis Ehrle, addressed the following note to the Very Rev. Raphael Huber, O.M.C.:

I hasten to thank you cordially for your kindness in sending me the new volume of your important series which contains an excellent contribution to the promotion of Catholic schools in your country.

Wishing you and your brethren God's most benign blessings, I remain,

Yours gratefully,

CARDINAL FRANCIS EHRLE, S.J.

On February 14, 1934, Cardinal Fumasoni Biondi sent the following grateful acknowledgment:

Dear Fr. Raphael:

I am very grateful for the copy of the Report of the Franciscan Educational Conference. It is a convincing testimonial of the excellent work being done by these zealous educationists. May God bless this movement abundantly.

With many good wishes, I remain,

Sincerely yours in Our Lord,

P. CARDINAL FUMASONI BIONDI,

Prefect of the S. Congreg. of the Propagation of the Faith.

The Secretary presented the following communications:

CURIA GENERALIS FF. MINORUM CAPUCCINORUM

Roma, Italia

June 3, 1934.

Dear Rev. Father:

We are grateful to learn that the annual Meeting of the Franciscan Educational Conference will be held this year from June 28 to 30. We have read

the programme and congratulate you on the choice of a subject of such great practical import.

The qualifications of the Fathers chosen to lead the discussions are an assurance that the subjects will be treated fully and with soundness of doctrine.

Praying that your deliberations may bring forth much fruit, we heartily impart to you, Reverend Father, and to all the Fathers of the Conference, the Blessing of our Seraphic Father.

Devotedly yours in S. F.,

FR. VIGILIUS OF VALSTAGNA,
Minister General O.M.Cap.

THE CATHOLIC UNIVERSITY OF AMERICA
Washington, D. C.

November 20, 1933.

Dear Dr. Vogel:

Permit me to acknowledge the receipt of the latest Report of the Franciscan Educational Conference. I look forward to many pleasant and profitable hours, which the perusal of this, the fifteenth volume of the Conference promises me. I have found the previous volumes most interesting and instructive, and in looking over the titles of the papers contained in this volume, I feel sure that I have here a peer if not a superior to those that have already gone into the history of educational and Franciscan literature.

With kindest regards, I am,

Gratefully yours,

LEO McVAY.

THE CATHOLIC ENCYCLOPEDIA, INC.
New York, N. Y.

Nov. 21, 1933.

Dear Fr. Vogel:

I am very grateful, indeed, for this excellent Report of the Fifteenth Annual Meeting of the Franciscan Educational Conference.

Sincerely,

JOHN J. WYNNE, S.J.

HOLY REDEEMER COLLEGE
Seventh St., N. E.
Washington, D. C.

Nov. 22, 1933.

Dear Fr. Claude:

I am grateful for the copy of your latest Report. The interesting and scholarly manner in which the subjects are discussed reflects great credit on the Franciscans. I congratulate you and your Order on this excellent Report.

With kind personal regards, I am,

Sincerely yours,

JAMES BARRON, C.S.S.R

SOCIETY OF CATHOLIC MEDICAL MISSIONARIES

Washington, D. C.

Nov. 22, 1933.

Very Rev. and dear Father:

I want to thank you for the Report of the Franciscan Educational Conference which came to me during the past week. I am most grateful for this kindness. I am glad to take this occasion to express my admiration for this fine contribution to Catholic thought in America. I was particularly impressed with the character and scope of the articles and by the inspiring bibliography of works published by or concerning the Friars.

With renewed thanks for this addition to my library, I am,

Yours very respectfully in Christ,

MICHAEL A. MATHIS, C.S.C.

AUGUSTINIAN COLLEGE

Washington, D. C.

Nov. 23, 1933.

Dear Dr. Vogel:

I appreciate very much the copy of your latest Report. The careful reading of the papers on timely topics submitted to the Conference will be of practical interest and help. May I ask you to send a copy to our Very Rev. Fr. Provincial?

Sincerely in Christ,

WALTER G. RAFTER, O.S.A.

CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

Nov. 24, 1933.

Dear Dr. Vogel:

I am grateful for the copy of your latest Report. Like all its predecessors, it is replete with excellent papers. I hope that all who receive it will remember in their prayers and in Holy Mass that noble Franciscan desire—the naming by the Holy See of St. Anthony of Padua among the Doctors of the Church.

With good wishes for continued success, believe me,

Devotedly yours,

PETER GUILDAY.

JOSEPHINUM COLLEGE

Worthington, Ohio

Nov. 25, 1933.

Reverend and dear Father:

Many thanks for the Report of the Franciscan Conference. The papers still maintain their high scholastic standard, and the movement continues

even after fifteen years with the same original zeal and energy. The comprehensive exposition by Fr. Kobel of the evolution of man was especially informative.

Wishing you continued success, I remain

Sincerely in Christ,

REV. GEORGE UNDRERER.

CAPUCHIN MONASTERY

Garrison, N. Y.

Nov. 27, 1933.

Rev. Dr. Claude Vogel:

Please accept my sincerest thanks for the copy of the Report. I know I shall enjoy its perusal with the same interest with which I have studied all previous numbers. May God bless the work.

Gratefully,

FR. ANTONINE, O.M.Cap.

MARQUETTE UNIVERSITY

Milwaukee, Wisconsin

Nov. 27, 1933.

Dear Rev. Father:

I am grateful to you for sending me a copy of your fifteenth Report. I have already gone through it with great interest. As to the list of publications, I am glad you are and remain multilingual. Monolinguality is one of the points of weakness in American scholarship. But it surprises me somewhat that there are few who write on medieval matters. We badly need medievalists in the Catholic camp.

Can you perhaps send me a second copy? I can make very good use of that fine survey on Evolution by Fr. Kobel.

Greetings in Our Lord,

FRANCIS S. BETTEN, S.J.,
Professor of History.

GUARDIAN ANGELS CHURCH

Covington, Kentucky

Nov. 29, 1933.

Dear Rev. Father:

Permit me to congratulate you on the uniform excellence of all the papers in your latest Report. Thousands of teachers will be most grateful for the very fine summary of the present status of the theory of Evolution. I have seen nothing better to date in any language.

Gratefully,

JOHN J. LAUX.

DIOCESAN SUPERVISOR OF SCHOOLS

Boston, Massachusetts

November 29, 1933.

My dear Father Vogel:

I am very grateful to you for sending me a copy of the report of the Fifteenth Annual Meeting of the Franciscan Educational Conference.

I always find the papers contained in this report most interesting and instructive.

I wish your Conference continued success in the admirable work it is accomplishing.

Very sincerely yours,

RICHARD J. QUINLAN,
Diocesan Supervisor of Schools.

ST. LOUIS UNIVERSITY

St. Louis, Missouri

December 1, 1933.

Dear Father Vogel:

Let me thank you for forwarding the Report of the Fifteenth Annual Meeting of the Franciscan Educational Conference. It is difficult to single out any given paper for special comment since they are all scholarly in character and should, consequently, be of great help to any sincere student interested in the Catholic attitude towards many problems of the day.

I sincerely hope that the Franciscan Educational Conference finds it possible to continue its very effective work.

Gratefully yours,

FRANCIS M. CROWLEY,
Dean.

PROVINZIALAT DER SÄCHSISCHEN

FRANZISKANERPROVINZ

VOM HL. KREUZ

Werl i. W., den 9. Dez. 1933.
Kr. Soest.

Hochwürdiger Pater Rektor!

Den 15. Bericht über die unter Ihrem Vorsitz glücklich verlaufene Lektorenkonferenz habe ich eben erhalten und mit grossem Interesse durchgearbeitet. Ich staune über die aktuellen Fragen, die Sie da behandelt haben, ohne allerdings zu allen Problemen das letzte Wort finden zu können. Ich gratuliere Ihnen als dem langjährigen verantwortlichen Leiter der Konferenzen zu dem herrlichen Erfolg. Wir können da noch manches von Ihnen lernen.

Diese Gelegenheit möchte ich zugleich benutzen, um Ihnen, hochwürdiger Pater Thomas, meine ergebensten und herzlichsten Wünsche zum Weihnachtsfeste und zum neuen Jahre zu übermitteln. Möge der Rex Saeculorum auch weiterhin Ihre groszen, vielseitigen Arbeiten zum Wohle der heiligen Kirche und zur Ehre des Ordens reichlich segnen.

Mit herzlichen Grüszen und Festwünschen

Ihr ergebenster

FR. MEINRAD VONDERHEIDE,
Provinzial.

Freiburg, Schweiz, 11. Dezember 1933.

Hochwürdiger und lieber P. Claudius!

Von Herzen verdanke ich Ihnen die Zusendung des 15. Jahresberichtes der Franciscan Educational Conference. Derselbe ist doppelt zeitgemäss, einerseits weil die vorzüglichen Referate den "Modernen Gedanken" behandeln und sodann weil er meldet, dass und wie die wissenschaftliche Beleuchtung des modernen Gedankens gleich auch durch sehr praktische Unternehmungen fruchtbar gemacht werden soll. Sie sind und bleiben eben Amerikaner. Mit Gruss und Gottes Segen! Immer Ihr erg.

P. HILARIN FELDER, O.M.Cap.

Dorsten i/Westf., den 13. XII. 33.

Hochwürdiger, lieber P. Sekretär!

Als eine schöne Weihnachtsgabe haben Sie mir den Bericht Ihrer 15. Lektorenkonferenz auf den Tisch gelegt, wofür ich von Herzen danke. Wieviel Anregung, wieviel Segen ist im Laufe dieser 15 Jahre von dieser jährlichen Veranstaltung und ihrem Berichte ausgegangen! Möge das Werk auch weiterhin blühen und gedeihen!

Zugleich wünsche ich Ihnen ein gnadenreiches Weihnachtsfest und ein glückseliges Neujahr!

Ihr ergebenster

P. ERICH WEGERICHT, O.F.M.,
Lect. Glis.

1248 Newton St., N. E.
Washington, D. C.

December 14th, 1933.

My dear Father Claude:

The Report of the Fifteenth Annual Conference, which you so kindly sent me, bristles (as usual) with good things to delight both mind and heart. The Conferences have thus far covered many wide fields with distinguished success, and one is tempted to wonder what new fields may remain to conquer. The Reports form a library of learned literature of high current importance to teachers, whether within or without the Franciscan fold—and once more I thank you for your good thought in sending me the latest Report.

Sincerely yours,

H. T. HENRY.

DOMINICAN HOUSE OF STUDIES
487 Michigan Ave, N. E.
Washington, D. C.

December 21, 1933.

Very Reverend dear Father:

In the process of recataloging and checking up our library, I find that we have but two issues of the *Franciscan Educational Conferences*, namely Vol. XIII n. 13 and Vol. XV n. 15. I cannot find in our library any of the

series entitled *Franciscan Studies*. Will you be so kind as to advise me if it is possible to secure a complete set of both series, and if so at what price they can be obtained. I am very anxious to add these valuable studies to our library, for although they are in the University Library they are not always readily at hand.

Wishing you all the blessings of a Happy Christmas,

Very sincerely,

BERNARD WALKER, O.P.,
Librarian.

Jenkins Arcade
Pittsburgh, Pa.

Dec. 21, 1933.

Dear Rev. Father:

A few weeks ago there fell into my hands a treasure of knowledge. I refer to the Report of the Fifteenth Annual Meeting of the Franciscan Educational Conference. May I ask you to send me the present number as well as all future numbers? I am especially interested in biology, but feel that I shall derive much benefit from the perusal of all your Reports. Father Kobel's article in the Fifteenth Report is deserving of great praise.

Sincerely,

MICHAEL DEPTA.

MARIST COLLEGE
Washington, D. C.

Dec. 29, 1933.

Dear Dr. Vogel:

I thank you very kindly for the copy of the Report. The Franciscans could not be more up to date considering that the Einstein and Lemaitre theories are so frequently discussed. One may wish them, however, greater expansion of the useful work of the Conference in this "Expanding Universe."

With kindest regards, I am,

Gratefully yours,

N. A. WEBER, S.M.

ST. CHARLES SEMINARY
Overbrook, Pa.

January 14, 1934.

My dear Doctor Vogel:

Let me thank you for the Report of the Fifteenth Annual Meeting of your Conference. I gave myself plenty of time to peruse its contents in order to do justice to the topics discussed. You certainly manifest excellent judgment in selecting timely and interesting subjects. The Conference has a real flair for what meets the needs of our days and devotes honest labor to the solution of the problems that vex and puzzle the minds of our contemporaries. Outsiders will more and more appreciate the fine and truly scientific work of the Conference. I am delighted to learn that the Friars avail themselves so generously of the opportunities afforded by the great modern agencies of

publicity, the Press and the Radio. It is well that these mighty means of propaganda are enlisted in the service of truth.

With sincere congratulations on the achievements of the past and best wishes for the future.

I am gratefully and fraternally yours,

C. BRUEHL.

CONVENTO DE SANTO ANTONIO

Largo da Carioca

Rio de Janeiro

23. II. 1934.

Hochwürdiger Herr Pater,

Ich erhielt seit Jahren Ihre prächtige "Franciscan Educational Conference," bis dass ich einige Jahre nach Europa ging, seitdem nicht mehr. Ich vermute, dass Ihre freundliche Sendung an meine frühere Adresse nach Blumenau, Santa Catharina, ging, wo ich schon lange nicht mehr weile.

Jedenfalls ist mir daran gelegen, Ihren Bericht wieder regelmässig zu erhalten, und bitte darum, ihn an meine jetzige Adresse (oben, links) schicken zu wollen.

Mit freundlichen Wünschen für Ihre Arbeiten uns im voraus vielfach dankend

Ihr ergebener,

FR. DAMIAN BERGE-SILBERNAGEL, O.F.M.

OLINDE, BRASILIEN

Den 27-II, 1934.

Lieber Hochw. P. Sekretär:

Erst heute ist es mir möglich, Ihnen für die gütige Zusendung der Report of the Fifteenth Annual Meeting der Amerikanischen Lektoren Konferenz meinen herzlichen Dank zu übersenden. Die Arbeiten über Sociologie und Biologie werden wohl besonders den allgemeinen Beifall finden.

Mit franziskanischem Brudergrusze verbleibe ich

Ihr ergebener,

FR. MATHIAS TEVES, O.F.M.

THE PUBLIC LIBRARY OF THE CITY OF BOSTON

March 7, 1934.

Dear Sir:

I take the liberty to write you to inquire if it would be possible for you to supply the Boston Public Library with a complete set of the Reports of the Franciscan Educational Conference (1919 to date).

As you may know, the Boston Public Library has recently acquired the Paul Sabatier Library of Franciscan material, a collection which comprises over 2,000 volumes as well as a great deal of pamphlet material. We are very anxious to make this collection as comprehensive as possible, especially by the inclusion of current items which fall within its scope. A set of the

Reports of the Franciscan Educational Conference would be a valuable addition to the material we now own. If you would be so generous as to present such a set to the Library, we should be very grateful to you.

Although the works in the Collection may not be removed from the Library, we shall be glad to help you in securing any information which our extensive Franciscan material may include.

If you are ever visiting Boston, we shall be pleased to have you call at the Library to examine our Franciscan Collection.

Very sincerely yours,

MILTON E. LORD,
Director.

UNIVERSITA CATTOLICA DEL SACRO CUORE

Milano (108) Via S. Agnese 2.

Milan, 26th May 1934.

Dear Sir,

The last Report of the Franciscan Educational Conference which we received, is that of November 1932, Vol. XIV, n. 14.

We should like to have the succeeding volumes and are ready to send you in exchange those publications of our University, which might be of interest to you. For this reason we are sending you the catalogue of our publications.

With kind regards

Yours,

FR. AGOSTINO GEMELLI, O.F.M.

After these preliminaries the Chairman introduced the subject of this year's Meeting, "Sociology." He said in part: "The subject chosen for present discussion is timely. No one will deny that the main evils confronting the world today are social. In the wake of a social philosophy defended by States, corporations and individuals, greed has triumphed in these latter days with the result that unrest and discontent are worldwide. In answer to the defeat of social justice Pius XI has issued his *Quadragesimo Anno* the applications of whose principles cannot but make for better world conditions. Our Franciscan Educational Conference can therefore devote its deliberations to no more fitting subject than that recommended so earnestly by the Holy Father."

The first paper, "The Franciscans and Social Activities," by the Rev. Victor Mills, O.F.M., of St. Bonaventure's College, Allegany, New York, was now presented. The discussion emphasized the universality of the Friar's apostolate. Confined to no particular work, the Friar's sphere of activity is as broad as that of Christ and His Apostles. Hence from the very beginning he

exercised in various ways the corporal and spiritual works of mercy not only personally but also through that wonderful institution of St. Francis, the Third Order. In order to clarify hazy ideas about the Third Order and to use it for the promotion of the much-needed social reform today, the pamphlet: *Third Order Fundamentals* was heartily recommended.

The Meeting adjourned at 10.00 p. m.

SECOND SESSION

HINSDALE, ILL., June 29, 1934, 8.00 a. m.

The Delegates assembled in front of the college and a photograph was taken. After opening the Meeting in the assembly hall the Chairman appointed the following Committees:

On Press and Publicity: Friars Marion Habig, Dominic Rapp, Theodore Roemer, Victor Green, Simon Archambault, Roland Gross.

On Resolutions: Friars Sylvester Brielmaier, Clarence Tschippert, Gerard Schmalz, Berthold Hartung, Hubert Vecchierello, Hyacinth Ries, Aloysius Costa.

The Rev. Clarence Tschippert, O.M.Cap., S.T.L., J.C.B., of St. Fidelis Seminary, Herman, Pa., read a paper entitled: "The Necessity of a New Orientation." This scholarly paper provoked a thorough discussion on the outworn theories of the past and the present plans for economic reform. The part to be played by the Clergy and the Friars in particular was especially stressed. If the social reforms proposed by the Sovereign Pontiff, Pius XI, and inaugurated in part at least by our Honorable President, Mr. Franklin D. Roosevelt, are to be understood, appreciated and realized, the pulpit, the press, the study club must be employed to the best advantage. Here, as the Papal Encyclicals point out, the leadership of the clergy will brook no delay.

Then followed the paper on "The Sociology of the New Testament," by the Rev. Hyacinth Ries, O.M.C., S.T.D., of St. Anthony's Seminary, Rensselaer, N. Y. The discussion centered chiefly on the eternal applicability of the Gospel principles rightly interpreted. It was pointed out that the basic principles of the

Gospel crystallize into the two cardinal principles of justice and charity and that disregard of these principles has paved the way to the present worldwide social evils.

The Meeting adjourned at 11.45 a. m.

THIRD SESSION

HINSDALE, ILL., June 29, 1934, 3.00 p. m.

The Chairman reminded the Delegates to give some thought to a subject for next year's Meeting so that in the final session there be no delay in receiving definite suggestions. He then called for the next paper: "Moral Theology and Sociology," by the Rev. Sylvester Brielmaier, O.M.Cap., J.C.D., of St. Anthony's Monastery, Marathon, Wis. In commenting on this paper the Friars emphasized the intimate connection between religion and sociology. It was mentioned especially that the Decalogue itself is largely a social code. The error of some modern sociologists, that social work must replace religion, was roundly condemned and the Third Order of St. Francis, with its ideals of charity, peace and justice for all was urged as a powerful means of social reform. The writer of the paper also gave a critical survey of the outstanding textbooks of moral theology.

The Rev. Emil Brum, O.F.M., of Duns Scotus College, Detroit, Mich., now read his paper entitled: "The Church and Capitalism." The discussion dealt chiefly with the excesses of Socialism and Communism, the rights and duties of Capitalism and Labor, and workingmen's unions. Extensive comment was made on the influence of the Papal Encyclicals of Leo XIII and of Pius XI. The National Recovery Act of our government and the efforts of our Honorable President, Franklin D. Roosevelt, to determine the relations of Capital and Labor, were viewed as expressions of principles contained in the *Quadragesimo Anno*.

Before adjourning, the Chairman presented the Rev. Frederick Beck, O.F.M., of St. Augustine's Friary, Chicago, Ill., who exhibited and explained a cash-book devised by himself and arranged in form of loose leaf. The book has been adopted by several Franciscan Provinces that desired a uniform system of book-keeping in all their friaries. The system, as explained by

Friar Frederick, cannot but render book-keeping an easy and pleasant task.

The Meeting adjourned at 5.45 p. m.

FOURTH SESSION

HINSDALE, ILL., June 29, 1934, 8.00 p. m.

The first paper of the evening was on "The State and the New Social Order," by the Rev. Cyprian Emanuel, O.F.M., Ph.D., of Our Lady of Angels Seminary, Cleveland, O. The discussion centered chiefly on the power of the State and of the danger of the State arrogating to itself too much power. Discussions also followed on unemployment relief, insurance, government control of industries and the proposed Child Labor Bill.

The next paper on "Industrial Co-operation" was read by the Rev. Peter Duffee, O.F.M., M.S., M.A., of St. Francis Church, New York City. A lively discussion followed on the justness of the labor unions. It was admitted that in many cases there have been abuses, that leaders have been hasty in calling strikes and in causing other social disturbances, but at the same time it was maintained that the principle of unionism must stand as it is the laborer's only means of presenting, urging and enforcing his rightful demands. The pros and cons of the Codes of the N. R. A. were also considered.

The Meeting adjourned at 10.00 p. m.

FIFTH SESSION

HINSDALE, ILL., June 30, 1934, 8.00 a. m.

The first half of the final session was devoted to the reading and discussion of the paper: "The Social and Economic Sciences in our Curriculum," by the Rev. Victor Green, O.M.Cap., of St. Fidelis Seminary, Herman, Pa. This paper called forth one of the most interesting and practical discussions of the entire Conference. The burning question was: "Where is the logical place in our curriculum for teaching the social sciences?" Should

they be taught in the high school, college, or seminary? Or would it be better to defer them to the additional year of sacred eloquence or pastoral theology in Provinces where such courses are customary? Many views were expressed but the plan deemed ideal was to incorporate a graduated course into the entire curriculum. Such generous treatment of these subjects was considered entirely justified in view of the strong recommendations of Leo XIII and Pius XI.

Intermission followed at 10.00 o'clock.

When the session resumed, the Delegates had the pleasure of welcoming, with prolonged applause, the President of the Conference, the Rev. Thomas Plassmann, O.F.M., who had come directly from Buffalo, where he had conducted the Clergy retreat. After voicing his happy sentiments at being able to attend at least some part of the Meeting, Fr. Thomas thanked Fr. Giles Kaczmarek, O.M.C., Vice-President, for conducting the Meetings, and proceeded to the miscellaneous business. The first question to be considered was that of textbooks. It was remarked that in some branches of study, notably in philosophy and sociology, suitable texts are lacking. As a remedy it was proposed that the Rev. Cyprian Emanuel, O.F.M., lector of philosophy and sociology, of many years' experience, be granted the necessary leisure to draft several texts which should be put to the test in the classroom, and if found satisfactory, should be published for the schools of the Friars.

The President then presented a manuscript on the Franciscan Bibliographic Institute written by the Rev. Hugolin Lemay, O.F.M., of the Collegio Di S. Bonaventura, Quaracchi. It was decided to print this paper in the Report of the present Meeting. The President also announced that an index of the first fifteen volumes of the Report of the Franciscan Educational Conference had been prepared by the clerics of Duns Scotus College, Detroit, Michigan, and that it would be ready for publication within the near future. The Friars now took up the discussion of what should be the subject-matter of next year's Meeting. American Franciscan History, Franciscan Activity of Today and Pastoral Theology contended for the honor, but the decision was left to the Executive Board, which will meet and decide in the near future.

The following Report of what the Friars have published during the year was then submitted by the Secretary:

Adelman, Urban, O.M.Cap.

In the *Ecclesiastical Review*:

Review of Rohling's *Blood of Christ in the Christian Latin Literature before the Year 1000*. July, 1933.

Review of Ravennes' *Mary of Jerusalem*. Aug., 1933.

Review of De Ponte's *Of Familiar Intercourse with God in Prayer*. *Ibid.*

Review of Ward's *The English Way*. Feb., 1934.

Review of Marshall's *God's Truth*. May, 1934.

Review of Jarrett's *Contardo Ferrini*. June, 1934.

Aidan, Fr., O.M.Cap.

"Pictorial Life of St. Francis." *St. Francis Home Journal*, July, 1933-July, 1934.

Alonzo, Dominic, O.F.M.

Review of *Les Misiones Franciscanos en China*, by Severiano Alcobendas, O.F.M., *Cath. Hist. Review*, Oct., 1933.

Aloysius, Fr., O.M.Cap.

St. Francis of Assisi in Paragraph and Picture, London, 1933.

Ament, Roman, O.M.Cap.

"The First North American Saint." *Seraphic Chronicle*, Feb., 1934.

Angelus, Fr., O.M.Cap.

The Perfect Christian, Dublin, 1933.

"Twenty-five Years—A Retrospect." *Fr. Mathew Record*, Nov., 1933.

Athanasius, Fr., O.F.M.

Pusillum. A Vademecum of Sacerdotal Virtue in Brief Meditations. Chicago, 1933.

Augustine, Fr., O.M.Cap.

Ireland's Loyalty to the Mass, London, 1933.

St. Francis and the Blessed Eucharist, London, 1933.

"Ireland's Imperishable Devotion to the Mass." *Fr. Mathew Record*, July, Aug., 1933.

Auweiler, Edwin, O.F.M.

Review of *La Fin du Moyen Age*, *Cath. Hist. Review*, Oct., 1933.

Baier, David, O.F.M.

"Missa Recitata and Dialogue Mass." *Acolyte*, March 3, 1933.

"History of Liturgical Science." *Orate Fratres*, vols. 7, 8, 1934.

Barth, Silas, O.F.M.

Annals of the Province of the Sacred Heart, O.F.M., Westmont, Ill.

Baumgartner, Apollinaris, O.M.Cap.

Another Baby? Yonkers, N. Y., 1933.

The Right Way in Birth Control Methods. Yonkers, N. Y., 1933.

"Bill Says." *Seraphic Chronicle*, July, 1933-June, 1934.

"Francis and the Lepers." *Ibid.*, Oct., 1933.

"Francis and Idleness." *Ibid.*, Nov., 1933.

"Thoughts for Tertiaries." *Ibid.*, Jan.-June, 1934.

"From the Flock." *Ibid.*, Jan.-June, 1934.

"A New Star in Heaven." *Ibid.*, May, 1934.

"Another Capuchin Saint." *Ibid.*, June, 1934.

"Capuchin Saints and Blessed." *Ibid.*, June, 1934.

"Ubanghi's Great Festival." *Mission Almanac*, 1934.

"Spanish Capuchin Missionaries." *Ibid.*

Berens, Juvenal, O.F.M.

"Mirrors for Men." *The Baconian*, Nov., 1933-May, 1934.

Bergin, Barnabas, O.M.Cap.

"A Martyr of Charity." *The Precursor*, Dec., 1933.

Bernardine, Fr., O.M.C.

"In the Playground of Jesus." *The Minorite*, March, 1934.

Bernholz, Adolph, O.M.C.

"The Friar Minorite's Ready Answer." *The Minorite*, July, 1933-July, 1934.

"The Month's Patron." *Ibid.*

Bertram, Fr., O.M.Cap.

"Human Horse-power." *The Precursor*, Oct., 1933.

Bertrand, Fr., O.M.Cap.

"Rafael Cardinal Merry Del Val." *The Precursor*, Oct., 1933.

Bittle, Berchmans, O.M.Cap.

A Herald of the Great King, Stephen Eckert, O.M.Cap., Milwaukee, 1933.

Bittle, Celestine, O.M.Cap.

A Romance of Lady Poverty. Milwaukee, 1933.

Blank, Floribert, O.F.M.

"Oriental Athletes." *Franciscans in China*, Sept., 1933.

"Locked Out." *Ibid.*, Oct., 1933.

"The Bell Rang." *Ibid.*, Nov., 1933.

"The First Investiture." *The Provincial Chronicle of St. John Baptist Province*, Oct., 1933.

Blocker, Hyacinth, O.F.M.

In St. Anthony Messenger:

"Sabers for Fighting." Oct., 1933.

"Banners of Victory." Nov., 1933.

"A Certain Football Player." Nov., 1933.

"What Think Ye of Christ?" Dec., 1933.

"A Priest Looks at Himself." Jan., 1934.

"The Smith." Jan., 1934.

"Fra Jacopone da Todi Speaks." Jan., 1934.

"Ever Ancient, Ever New." Feb., 1934.

"Brother Donatus." Mar., 1934.

"Dynamo of the Spiritual Life." Mar., 1934.

"Dreams." Apr., 1934.

"Gold Finch." Apr., 1934.

"A Monument of Mercy." Apr., 1934.

"Hail, Full of Grace." May, 1934.

"In Spring." May, 1934.

"Mothers." May, 1934.

"Not of the Earth, Earthly." June, 1934.

"Tapping the Wells." June, 1934.

Review of Seven Hundred Years (1233-1933). Ed. by Jos. Vosburgh,

Ibid., Apr., 1934.

Blockinger, Rudolf, O.M.Cap.

"Don't Despair." *St. Francis Home Journal*, Feb., 1934.

"Bathing Place at Wandjansen." *Seraphic Chronicle*, Jan., 1934.

Blomstrom, Thomas, O.F.M.

Review of Count Giuseppe Dalla Torres' The Cardinal of Charity. St. Anthony Messenger, Feb., 1934.

Review of O'Brien's *Midget*. *Ibid.*, May, 1934.

Review of *The Catholic Medical Mission Annual*. *Ibid.*

Bonzelet, Honoratus, O.F.M.

The Pastoral Companion. 6th Edition. Franciscan Herald Press, Chicago, 1934.

Brady, Ignatius, O.F.M.

Review of Lamer's *Ned Haskins*. *St. Anthony Messenger*, May, 1934.

Bren, Hugo, O.F.M.

"Letters of Father Franz Pierz, Pioneer Missioner." *Central Blatt and Social Justice*, Jan. ff., 1934.

Brunner, Richard, O.M.Cap.

"India." *Seraphic Chronicle*, Sept., 1933.

Buessing, Venantius, O.M.Cap.

"A Host for a Host." *Seraphic Chronicle*, Apr., 1934.

"Jesus, How Kind Thou Art." *Ibid.*

Burke, Bernard, O.M.Cap.

"Seraphic Love." *Seraphic Chronicle*, Oct., 1933.

"God's Son." *Ibid.*, Dec., 1933.

"The Three-fold Gift." *Ibid.*, Jan., 1934.

"Saint Joseph." *Ibid.*, March, 1934.

"Our Virgin Mother." *Ibid.*, May, 1934.

"Brother 'Deo Gratias.'" *Ibid.*, May, 1934.

"Book Gossip." *Ibid.*, Oct., 1933-June, 1934.

Burghardt, Hubert, O.M.Cap.

"The First Realist and His Ideal." *The Precursor*, Dec., 1933.

"Along with the News." *Seraphic Chronicle*, June, 1934.

Burtschy, Conradin, O.F.M.

"Hwang-shih-kang, A Beautiful Mission." *Franciscan in China*, July, 1933.

"Hwang-shih-kang's Mission." *Ibid.*, Sept., 1933.

Byrne, Stanislaus, O.M.Cap.

"Father Daniel of Samarate." *Fr. Mathew Record*, Nov., 1933.

Callahan, Adalbert, O.F.M.

"A Master of the Sonnet." *The Franciscan*, Feb., 1934.

Casey, Edgar, O.F.M.

"Editorials." *St. Anthony Messenger*, July, 1933-June, 1934.

Chavez, Angelico, O.F.M.

In *St. Anthony Messenger*:

"Sonnet of the Via Crucis." July, 1933.

"The City of St. Francis." Sept., 1933.

"Navajo." Sept., 1933.

"The City of Holy Faith Has a New Archbishop." Oct., 1933.

"The Church of Acoma." Oct., 1933.

"To St. Theresa." Oct., 1933.

"Sweet St. Francis." Oct., 1933.

"The Rich Little Poor Man." Oct., 1933.

"The Song of the Padre." Nov., 1933.

"Baptism." Nov., 1933.

"Pecos Ruins." Dec., 1933.

- "The Virgin Guadalupe." Dec., 1933.
- "On a Street Car." Jan., 1934.
- "The Pagan." Jan., 1934.
- "All for Love." Mar., 1934.
- "Hyacinth." Mar., 1934.
- "Old Missions in New Mexico." Mar., 1934.
- "I Wondered and I Asked Myself." Apr., 1934.
- "At Night." May, 1934.
- "Jesum Liliaque." *The Provincial Chronicle of St. John Baptist Province*, Jan., 1934.
- "Corazon Santo." *The Missionary Catechist*, Mar., 1934.
- Review of Bulger's *Inviolable*. *St. Anthony Messenger*, May, 1934.

Christopher, Fr., O.M.Cap.

- "The Eucharistic Doctrine of the Anglicans." *The Precursor*, July, 1933.

Clarence, Fr., O.M.Cap.

- "Capuchius Prefer Brown." *The Precursor*, Oct., 1933.

Conventual Fathers.

- Articles in *Norwiny Polskie* (daily).
- Articles in *Kronika Seraficka* (monthly).

Cratz, Sigmund, O.M.Cap.

- "A Letter." *The Friars' Mind*. March, 1934.
- "Intimacies." *St. Francis Home Journal*, July, 1933-July, 1934.
- "Man Created to the Image of God." *Ibid.*, Feb., 1934.

Cuthbert, Fr., O.M.Cap.

- "Capuchin Charity." *St. Francis Home Journal*, July, 1933.
- "La Carcerelle." *Ibid.*, Jan., 1934.

Demers, Raymond, O.M.Cap.

- "Report of the Provincial Officers' Meeting—Tertiary Province." *Seraphic Chronicle*, March, 1934.

Didacus, Fr., O.M.Cap.

- "The Spirit of Franciscan Study." *The Precursor*, Oct., 1933.

Diefenbach, Gabriel, O.M.Cap.

- "Canticle of the Trinity." *The Precursor*, Dec., 1933.
- "The Eucharistic Sacrifice." *Ibid.*, Oct., 1933.
- "The Canticle and Divine Love." *Ibid.*, Dec., 1933.
- "St. Elizabeth, the Last Phase." *Ibid.*, Feb., 1934.

Dobbins, Dunstan, O.M.Cap.

- St. Conrad of Parzham, O.M.Cap.* Crawley, 1934.
- "With St. Francis at the Crib." *Seraphic Chronicle*, Jan., 1934.

Doemling, Linus, O.M.Cap.

- "Solicitude." *St. Francis Home Journal*, June, 1934.

Dorn, Leonard, O.M.Cap.

- "The Inauguration of Governor Gore." *St. Francis Home Journal*, Sept., 1933.

Druehe, Clement, O.F.M.

- "The Zuni's Celebrate." *St. Anthony Messenger*, Aug., 1933.
- "Christmas in Zuni." *Ibid.*, Dec., 1933.
- "Zuni's Glorious Past and Present." *The Indian Sentinel*, Fall, 1933.

DuBois, Austin, O.M.Cap.

In *Seraphic Chronicle*:

"While Rome Fell." July, 1933.

"Hitching to a Star." Aug., 1933.

"Progress and Civilization." March, 1934.

"Rulers of the Earth." Apr., 1934.

"Three Hail Mary's." May, 1934.

Ducheny, Martin, O.F.M.

Review of Scott's *Why Catholics Believe*. *St. Anthony Messenger*, July, 1933.

Review of Sister Miriam Theresa's *The Seventieth Week and Other Poems*. *Ibid.*, June, 1934.

Review of Schmid's *Indulgences, What They Are and How They Are to Be Gained*. *Ibid.*, June, 1934.

Duffee, Peter, O.F.M.

In *The Franciscan*:

"The Web Spinners." Dec., 1933.

"Juggernaut without Divinity." Jan., 1934.

"The Thirty Pieces of Silver." Feb., 1934.

"Workingman, His Part in the Depression." March, 1934.

"The Revolving Signposts." May, 1934.

"Message of the Church to the Heart of Mankind." June, 1934.

"Truth amidst Error." *Ibid.*

"The Spirit of St. Francis." July, 1934.

"The Only Way out of Capitalism." *Ibid.*

"Recovery or Revolt." Aug., 1934.

"Renaissance of Paganism." *Ibid.*

"Christ and St. Francis." Sept., 1934.

Dukette, Jerome, O.M.C.

"Crossed Swords." *Minorite*, July, Aug., 1933.

"To Arms." *Ibid.*, Aug., 1933.

"The Falling Leaves." *Ibid.*, Nov., 1933.

Engelhard, Denis, O.F.M.

"Missionsmeinung." *Der Sendbote*, July, 1933-June, 1934.

"Gebetsmeinung für den Monat, Juli, 1933-Februar, 1934." *Ibid.*, July, 1933-Feb., 1934.

"Die Arbeitslosen." *Ibid.*, March, 1934.

"Die Früchte des Hl. Jahres." *Ibid.*, April, 1934.

"Vertrauen auf Maria, Unsere Mutter." *Ibid.*, May, 1934.

"Mit dem Herzen Jesu Beten!" *Ibid.*, June, 1934.

Engelhardt, Zephyrin, O.F.M.

Mission Santa Ines and Mission Purisima Concepcion. Mission Santa Barbara, Santa Barbara, Cal., 1933.

Mission San Luis Obispo. Mission Santa Barbara, Santa Barbara, Cal., 1933.

Mission San Carlos. Edited by Fr. Felix Pudlowski, O.F.M. Mission Santa Barbara, Cal., 1934.

Erbacher, Sebastian, O.F.M.

"What Will Be the Future of Religion?" *St. Anthony Messenger*, Jan., 1934.

"Two Great Social Recovery Acts." *Ibid.*, April, 1934.

"Erat enim Sacerdos." *Emmanuel*, July, 1933.

- Felix, Fr., O.M.Cap.**
 "Now Concerning Books." *Fr. Mathew Record*, Aug.-Oct., 1933; Feb., March, 1934.
- Feldhaus, Alcuin, O.F.M.**
 Review of Nesbitt's *The Saints and Friendship*. *St. Anthony Messenger*, July, 1933.
- Fochtman, Edwin, O.F.M.**
 "Coralling the Sheep." *Franciscan Herald*, June, 1934.
- Foley, Leonard, O.F.M.**
 Review of McGrath's *Adventure Island*. *St. Anthony Messenger*, Feb., 1934.
- Foley, Theodosius, O.M.Cap.**
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The Rev. Sylvester Brielmaier, O.M.Cap., submitted the Resolutions, which were adopted as read. The final business of the Meeting was the election of officers for the ensuing year. The following were elected by ballot:

President, Fr. Thomas Plassmann, O.F.M., Allegany, N. Y.
Vice-President, Fr. Giles Kaczmarek, O.M.C., Granby, Mass.
Secretary, Fr. Claude Vogel, O.M.Cap., Washington, D. C.
Editor, Fr. Sebastian Erbacher, O.F.M., Detroit, Mich.

The following Friars were chosen as members of the Executive Board of the Conference: Fr. Florian Zuchowski, O.F.M., Province of the Assumption of the Blessed Virgin Mary, Green Bay,

Wis.; Fr. Alcantara Dion, O.F.M., Province of St. Joseph, Montreal, Canada; Fr. Theodore Roemer, O.M.Cap., Province of St. Joseph, Detroit, Mich.; Fr. Donald O'Meara, O.M.C., Province of the Immaculate Conception, Liverpool, England; Fr. Dunstan Dobbins, O.M.Cap., Province of St. Lawrence of Brindisi, London, England.

The President now addressed a brief word of heartfelt gratitude to the Friars of Hinsdale for their truly Franciscan hospitality, and called for adjournment of the Sixteenth Annual Meeting.

FR. CLAUDE L. VOGEL, O.M.Cap.,
Secretary.

PAPERS AND DISCUSSIONS

SOCIAL ACTIVITIES IN THE FRANCISCAN ORDER

FR. VICTOR MILLS, O.F.M.

THE services rendered by the Franciscan Order in adjusting the far-reaching inequalities in the social life of the Middle Ages have long been recognized by historians both secular and ecclesiastic. Francis of Assisi appeared at a time when the world was undergoing a social and economic revolution of proportions never reached before nor since. A tremendous and sudden increase in commerce and industry, the rapid growth of large cities and the decline of knighthood, all resulting in an unprecedented increase of the proletariat—the Minors—generated social and economic problems with which the world of that day was ill able to cope.

Neither Francis nor his followers felt themselves immediately called to assume the rôle of social saviors by advancing new theories on class relationship, capital and labor, private property or the numerous other existing difficulties which today we classify as social problems. They were, however, intimately concerned with the application of Christian principles to every walk of every day life. They realized that a sound Christian philosophy of life was the only salvation for all classes and conditions of men, and, without primarily intending to do so, they reintroduced a social and economic system on the basis established by Christ Himself. Francis, like every thinking Christian of whatsoever age, saw in the principles of Christianity the sole solution of social problems. Hence the Franciscans' first service consisted merely in teaching a forgetful world how the simple principles of the Gospel were to be applied. They merely analyzed existing social and economic difficulties in the light of Christ's teaching and judged them accordingly. The Franciscan Reform, as the movement inaugurated by Francis came to be known, succeeded as a thoroughgoing social reform chiefly because it was not interested in a

superficial healing of social ills, but because it called attention to the underlying causes—the moral evils of the day: pride, avarice, lust and a vain dissatisfaction with one's state in life.

Once it had become clear to the Founder that he had been called for the salvation of others, Francis dedicated his fraternity to the apostolate. Contrary to much that has been written about con-

ditions prevailing in the Church of the thirteenth century, there is ample historic evidence that in all the countries of Europe preaching had by no means ceased. But there is also evidence that

the sermon style of the day had deteriorated so that in spite of much preaching, hearts remained untouched. St. Francis saw the crying need of bringing home to the people in a simple, direct manner the fundamental truths of the Gospel. His admonition to the preachers of his Order can not be read in the light of what history has to say of the social consequences of the Franciscan movement without recognizing that admonition as one of Francis' most important contributions to social reform: "I admonish and exhort my Friars that in the preaching they do, their discourse be chaste and examined for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech."¹ By reason of the peculiar organization given to the Order, the Friars, unlike the members of then existing monastic bodies, were not bound to one monastery or city, but could wander about from place to place as the apostolic spirit moved them. Furthermore, by reason of special papal privileges they were permitted to preach not only in churches, as the general law prescribed, but in the street, in open fields, in market places or wherever they could get a hearing. Thus they had access to all classes of persons and at practically all times.

While the preaching of the early Franciscans and their brethren of subsequent times has never been considered a social activity in the modern acceptance of the term, it can not be denied that it was

by means of their preaching that far-reaching social and economic reforms were effected. Extant sermons of the great Franciscan preachers such as Berthold of Regensburg, Bernardine of Siena, Leonard of Port Maurice and others are filled with popular explanations of the order of society, the distinction

¹ Rule of St. Francis, Chapter IX.

between the classes, the necessity of authority in society and of obedience to that authority, the equality of men and the duties incumbent on members of the various classes. In all of these sermons there is an outspoken espousal of the cause of the poor wherever it is possible without violation of a principle. What a modern writer says in speaking of the sermons of Berthold of Regensburg might be applied with equal truth to the sermons of any of the great Franciscan preachers: To hear the way in which this disciple of the Poverello addressed the poor among his audiences, one would imagine he were listening to a modern social democrat. Many of these poor persons had scarcely enough clothing to cover their nakedness, had no surcease from hard labor, had food little better than the beasts and whatever they earned went to fatten the pockets of already wealthy misers. Many of these poor in need of a considerable sum to meet their indebtedness were in reality without a cent. After painting the misery of these peasants in the most striking colors and after explaining how they had been duped and cheated by overlords and usurers, one wonders that the preacher did not, as some later preachers have done, encourage the oppressed to recover by force what was rightfully theirs. Berthold rather used the same powers of oratory and eloquence to show how Divine Justice would one day equalize all injustices. "O ye blessed children of God!" he would exclaim, "bear your labors patiently now. They will shortly be at an end; but the joys and riches you lay up for eternity will have no end."²

Franciscan preaching would, undoubtedly, have had a less telling social influence had not the Friars supported the spoken word by their example. But whilst they were preaching they gave to their

hearers a living example of voluntary poverty and were ever ready to sacrifice themselves for the good of others. Here again they were but following the lead of their Founder. One day the Seraphic Father said to one of his brethren: "Come, let us go into the city and preach." Together they walked through the streets of Assisi and without speaking a word returned to the friary. The astonished brother then said to Francis: "But, Father, you were going to preach." "Yes," answered the Saint, "and we did. We have shown greedy, pleasure-loving men the priceless worth of holy poverty." By their example of heroic virtue St. Francis and

² Schlager, O.M.F., *Die deutschen Franziskaner* (Regensburg, 1907), p. 119.

his disciples performed an inestimable service for the social and economic betterment of peoples by bringing to millions of souls a love of poverty, simplicity and frugality.³

Certainly it was the Friars' voluntary poverty which made the deepest impression on the great masses of the people. They had become *Minores* by choice and could, therefore, be expected to have a proper understanding of the problems besetting that class. Little wonder, then, that a bond of fellow-feeling existed between the poorer inhabitants of growing cities and the Friars—a bond which the Friars strengthened by their disinterested solicitude.

Many of the medieval city parishes had been founded by and were exclusively devoted to the services of the privileged classes. The system of *cumulus beneficiorum* and the lack of zeal on the part of many priests for the spiritual needs of the poor, left large portions of the urban population without spiritual consolation at the time of their severest economic crisis. Impoverished peasants were pouring into the cities and city-dwelling artisans, who had been able to make a comfortable living under favorable circumstances, were deprived of a livelihood by constant feuds between cities or principalities. Into these overcrowded, poverty-stricken cities the Franciscans came, directing their steps always to narrow, ill-lighted and worse-ventilated streets and alleys where hunger, sickness and vice were striking deep root. No hovel was so mean, no disease so loathsome, no vice so abject as to force the Friar to flee. He shared with the hungry the fruits of his begging, he bestowed his tenderest care on the ailing and he rejoiced with a heavenly joy when the opportunity presented itself of administering to the vice-laden the Sacrament of Peace.

The Friar's influence, however, was not confined to the poorest class. His poverty and charity appealed to the better instincts of the highest nobility. He was equally at home in castles of princes and kings and in the hovels of the poor. The churches of the Friars, built mostly by the alms of the poor, were crowded at sermons and devotions by all classes of society and wealthy noblemen designated these churches as their place of burial. The same church which was visited by members of the aristocracy was the meeting place of fraternities and guilds composed of struggling and impoverished artisans.

³ *Loc. cit.*, p. 121.

Not only in this way did the Franciscans successfully bridge the chasm between the classes; the Order itself was peopled with persons of various social strata. Princes stepped down from their thrones to don the Franciscan garb and to spend their lives in administering to God's poor. On the other hand many poor youths who had otherwise been consigned to the degradation of inevitable poverty, by embracing voluntary poverty in the Order, attained to positions of honor and even renown. History records the names of numerous bishops, cardinals and even popes who were born into a poverty from which they could never have freed themselves, but who were elevated to these dignities in recognition of their services to humanity and the Church as members of the Order.

Historically, there can be no doubt that this intimate bond between high-born and low-born, between rich and poor effected by the Franciscan Order resulted directly in establishing peace between princes and people, bishops and cities, as well as between rulers who were sacrificing their subjects in vain, by age-old feuds. The success achieved by St. Anthony of Padua in inducing the tyrant Ezzelino to desist from his unjust treatment of his subjects, is but one of many historical instances where the Franciscans prevented oppression, feuds and class wars.

There is not a single field of social endeavor in which the members of the Franciscan Order have not been active during the seven centuries of the Order's existence. The first Friars, after the example of their Founder, felt themselves called to exercise a special care and solicitude for lepers, of whom there was a great number during the Middle Ages. Almost every city and town had its leper house where the unfortunate victims of the disease were kept isolated. These institutions were the first places to be visited by the sons of St. Francis as soon as they entered a city. Instances are recorded where the Friars made their home at the Lazarettos and an early provincial Chapter was held at the leper hospital in Speier. The Friars' service to the lepers was aimed at alleviating the bodily suffering of their charges while at the same time no opportunity was neglected of helping them profit spiritually from the heavy cross they had to bear. Many of the Friars contracted the dread disease in the faithful and loving discharge of their duties, and such afflicted Friars became a won-

derful example to their fellow-lepers by their cheerfulness and patience. During the fourteenth century a Franciscan Friar afflicted with leprosy became the popular poet and song composer of the Rhineland. There are extant statutes drawn up by Franciscans for some of the more important leper hospitals of the Middle Ages which prove that the Friars were not only concerned with the welfare of the inmates but that they were also active in preventing the spread of the disease. One such set of statutes for a leper house in Schwartau drawn up by the Franciscan John of Diest in 1258, while breathing the spirit of extreme kindness to the inmates, strictly prohibits their contact with healthy persons and forbids the giving of any article used by a leper to persons not afflicted.

During the "Black Death" of the Middle Ages the Friars were in the front ranks of the relatively small army of workers who dedicated themselves to the care of the stricken. Chronicles of various cities and monasteries relate the heroism of many Friars during this trying time. The historian **The Friar** and Hurter says that in the years 1347-1350 no less than **Pestilence** 124,000 Franciscans died of the plague.⁴ The annals and chronicles of the Capuchins tell us of the work of the Friars in the pestilence which swept through Northern Italy and Spain in 1589, through Switzerland in 1609 and through Germany in 1611. In the great pestilence of 1630 the Capuchins served not only as confessors but as nurses, cooks and dispensers to the victims. Manzoni has made this tragic event of 1630 the background of his famous novel *I Promessi Sposi*. The Capuchin who plays so important a part in the story is drawn from historical records. When the plague of 1630 broke out in Northern Italy, the Capuchins were assembled for their provincial Chapter at Siena, but immediately adjourned so that the Friars could nurse the sick. Forty-three Capuchins fell victims to their charity.⁵

Modern social workers have long recognized the necessity and value of widespread publicity for the success of any social work. The Friars of the Middle Ages also recognized the value of publicity. They were not merely content with serving the plague-stricken in their bodily and spiritual needs; **"Pest Sermons"** they endeavored to explain to the people the contagious nature of the disease and to prevent its

⁴ Cfr. Guggenbichler, *Der Protestantismus u. die Franziskaner* (Bozen, 1882), p. 242.

⁵ Cfr. *Catholic Encyclopedia*, Art., "Capuchins."

spread. The famous "Pest Sermons," of which many are still extant, are a curious admixture of scientific explanations, medical advice and spiritual admonitions. The attempted scientific explanations which the Friars offered in these sermons naturally would not stand the criticism of modern scientists, but they were certainly advanced theories in the age in which they were offered. The religious enthusiasm which these sermons aroused was more telling. Not only were thousands of persons induced to abandon the hysterical pleasure seeking to which they had turned as an escape, but many wealthy persons were induced by appeals more direct than most preachers would venture today, to establish hospitals for the care of the afflicted. Practically all of the great hospitals built and endowed during the fifteenth century owe their origin to the powerful appeals made by Franciscan preachers such as Bernardine of Siena, Bernardine of Monte Feltro, Michael of Carcano, Albert of Sarteano, James of Monteprandone and others.

Many historians reckon as the chief social service of the Friars the establishment of the *Montes Pietatis* or banks for the immediate financial relief of the poor. A statute of the city of Aquila permitting the operation of this institution within the city

The states that it is "for the relief of the poor and needy and
Montes a check to the insatiable usury of the Jews which is
Pietatis devouring the possessions of the people." The funds for the operation of the *Montes Pietatis* were made up partly of sums contributed by the municipality, partly by parishes and mostly by voluntary contributions of wealthy persons.

Again, it was the sermons of the Friars which made this important social work possible. The idea seems to have originated with the Friar Barnabas of Terni and was enthusiastically espoused by Blessed Bernardine of Monte Feltro. Bernardine

Founders travelled the length and breadth of Italy in an effort
of the to introduce the institution in places where it was most
Montes needed. Historians credit him with the foundation of no less than thirty *Montes*, for many of which he personally wrote the statutes. Worthy of note is the fact that local conditions were always considered and while the idea of the *Montes* was everywhere the same, the individual establishment was suited to the needs of the community. In some places the management was placed in the hands of a fraternity founded expressly for the purpose. But care was always exercised that the fraternity be

composed of persons of all states, parties and trades so that the institution would have an equalizing social effect. Unfortunately, the Friars interested in this notable work of charity were often vehemently opposed by the secular clergy and by religious of other Orders, but the Fifth Lateran Council in 1512 approved the methods followed by Bernardine of Monte Feltro and the popes both before and after the Council supported the work morally and materially. The far-reaching effect of the *Montes* can be estimated from the fact that in Padua alone twenty-two banks failed as a result of the establishment of the *Montes* in that city. The institution spread rapidly, but as rapidly declined owing chiefly to the social upheavals accompanying the Reformation.⁶ Modern writers see in the *Montes* of the Middle Ages a distinct social accomplishment not only because they were a godsend to the poor but also because they enabled impoverished members of the middle class to maintain their status during a crisis.

During the life time of its Founder the Franciscan Order began its work in lands in which the Gospel had not yet been preached. Into these lands and among peoples of other races and other tongues the Friars brought the same spirit which had endeared them to the peoples of Europe. The Order has never enunciated a special programme of social welfare or work, but has everywhere left it to the individual Friar to carry out to the best of his ability and according to the social needs he encounters the Gospel precept, "Whatsoever ye do to the least of My brethren, ye do to Me." This accounts for the leper colonies,⁷ hospitals, orphanages, homes for the aged, schools and institutions of various kinds in every corner of the globe established and maintained by Franciscan Friars of all branches.

To list the various social activities which have engaged and are still engaging the members of the Franciscan Order is an impossible task. Apart from the erection and maintenance of charitable institutions, the known histories of which often do not indicate their true Franciscan origin, the Friars have always carried on an amazing amount of extra-institutional charitable work in their foreign missions as well as among the poor through-

⁶ For a history of the *Montes Pietatis* and exhaustive literature on the subject, cfr. Holzapfel, O.F.M., *Die Anfaenge der Montes Pietatis*. (Munich 1903.) Holzapfel lists and quotes 17 Papal decrees concerning the *Montes* in general or in certain localities.

⁷ Pope Pius XI has recently placed all Catholic work among lepers under the special protection of the Minister General of the Capuchins.

out the civilized world. Most of this work is not published and much of it is unknown even to members of the Order not actually in the field where it is being done. While it is true that most provinces of all branches of the Order now publish magazines through which they make the same appeal for their charitable work which the Friars of old urged from the pulpit, it still happens that some of the most notable work is taken so much as a matter of course as never to be mentioned in print.

In all of their social endeavors the Friars have been supported heroically by members of the Third Order—lay persons who have imbibed something of the spirit of the Order and who live according to a rule which unites them intimately with the Friars. According to this rule members of the Third Order are obliged to the observance of the precepts of Christianity by the practice of self-conquest, self-denial, charity and a lack of ostentation. This unique institution, which brought the cloister to the world, united master and servant, rich and poor, priest and people, prince and bishop, king and pope into one organization to do battle against greed, pride and lust. Who can estimate the social service of this vast army of lay followers of the Seraph of Assisi? We immediately think of those renowned Tertiaries, Louis of France, Elizabeth of Thuringia, Elizabeth of Portugal and other persons of royal blood who wore the coarse habit of the Order beneath the purple; but we must not be unmindful of their fellow-Tertiaries of lower station who inaugurated or supported works of charity from the fruits of their self-denial.

From the secular Third Order there later developed large numbers of communities of religious of both sexes approved by the Church, who have devoted themselves to the service of others. The Official Catholic Church Directory contains a lengthy list of hospitals, orphanages, homes for the aged, and institutions for the care of other human needs served by religious who derive their spirit from the fountain-head of the Order—Francis of Assisi.

It has become a commonplace to note the parallel between the social and economic conditions of the Middle Ages and our own times; but the comparison remains nonetheless apt. The Friar of the twentieth century is confronted with the same social problems which engaged his brother of a bygone day. But it will not be by turning to new and untried methods of social work that these problems will

**The Friar
of Today**

be successfully met. The words of the saintly Capuchin, Louis of Besse, sum up the Franciscan method of social work and sound a proper keynote for a Franciscan Conference on Social Problems: "I think I know a better remedy for the evils of our times than revolution. We must prove to pleasure-loving souls of today that privation and sufferings are not evils. We must rehabilitate poverty in the eyes of men who are possessed by the love of wealth. Therefore, one must cover himself with a poor frock and go bare-foot, girt with a cord, but with contentment in his heart and a sweet joy in his face—and go, I repeat, through the towns and countryside to carry a word of hope and salvation to suffering humanity."⁸

DISCUSSION

FR. ROLAND GROSS, O.M.C.:—The Holy Father has sent out the call to Catholic Action. Catholic Action is the bringing of the principles of Christ to bear upon every problem that confronts us. It is the call to the laity to help the priest in this labor; to work shoulder to shoulder with the clergy, bishops and priests. The program of Pope Leo XIII has crystalized in the phrase: "My social reform is the Third Order." Pope Benedict XV called St. Francis the Patron of Catholic Action. Can there be any question, then, as to whether or not there should be Catholic Action in our Franciscan parishes? Can there be any well founded doubt as to the advisability of making the Third Order the organ of Catholic Action?

The pastor of a parish is the shepherd of the flock; he must keep it from harm, he must feed and nurture it. If he knows that there is an evil in his parish that he can remedy, he should remedy it; if he knows that he can accomplish some great good in his parish, he should accomplish it. He must, as far as possible, bring Christian principles into the full life of his parish, into its social, economic, moral religious life.

Because conditions have changed, the technique of ruling the parish has changed. Because of the complex condition of society today, the pastor alone cannot have the requisite knowledge, opportunity, and influence to do

Task of Tertiaries the most effective work for his people; even he and his assistants cannot. The lay people must partake of his apostolate. He must train picked members of his parish, members of the Third Order. They are to collaborate in studying various phases of parish problems; they are to be a fact-finding body, an advisory body, and executive body under the direct supervision of the priest. They are to form study clubs so that they get Christ's viewpoint on problems, and they are to carry these viewpoints into the life of the parish under the supervision and at the suggestion of the pastor and his assistants.

All activities, all problems with their solutions, all phases of parish life in which the laity can co-operate, are to be co-ordinated in the Third Order under the leadership of picked, well trained men and women. By work, Sodalities, Recreation, The Care of the Sick, The Helping of the Poor, Vocational or Professional Guidance, must not be neglected.

⁸ Hilaire, O.M.Cap., *Le P. Ludovic de Besse* (Paris, 1913), p. 25.

Exponents of Catholic Action

I suggest that a tentative plan be drawn up for Catholic Action in Franciscan Parishes. I suggest that the Provincials of the various Provinces appoint some sort of commission to draw up a constitution, a definite program of Franciscan Catholic Action. This commission should analyze fully and comprehensively the organizing and conducting of the lay apostolate in our parishes.

Then there should be a permanent commission created, a commission of discerning, interested and zealous men, to oversee the whole program of action. They are to bind together the various parish units, they are to make recommendations, they are to keep in touch with the various units. They are to be the efficiency experts of Franciscan Catholic Action.

Then, the province magazine should be used as the focal point for Franciscan Catholic Action. It should reflect the activities, the aims, and accomplishments of the various parish units, and serve as a medium of inspiration and guidance for the continual growth and expansion of the apostolate. In fact, I do not see why all the Franciscans in the country cannot publish a national Franciscan magazine called, "Franciscan Catholic Action," to serve the purposes of the whole Franciscan apostolate in the country.

FR. MARION HABIG, O.F.M.:—It is generally conceded that the Third Order of St. Francis played a very important social rôle in the later Middle Ages; but it ceased to play that rôle with the progress of the Renaissance and the rise of the so-called Reformation. The great Pope Leo XIII endeavored to restore the Third Order to the place of prominence in Catholic life and action, it once occupied. He adapted its rule to modern conditions; he frequently expressed the desire that all good Catholics, living in the world, (including the secular clergy), whether they were members of confraternities, pious unions, sodalities, or not, enroll themselves in the Third Order; again and again he voiced his conviction that the Third Order could and should achieve in modern times a social influence similar to that it exercised in the Middle Ages. "The Third Order is my social reform," is a motto which has been attributed to Leo XIII; and while we cannot point to any particular pronouncement of his in which he used just these words, they are the gist of almost countless public and private statements of the great pope, made in audiences granted to individuals and groups and appearing in letters and official documents.

To some extent the exhortations of Leo XIII have been heeded and some progress has been made in the propagation of the Third Order; but we must admit the hopes and expectations of Leo XIII, as well as his successors, are still far from having been realized. One of the main reasons for this is, I believe the fact that so many, even among the Friars, erroneously regard the Third Order as just another confraternity or pious union, whereas it is a true religious order, a religious order for those living in the world. A lucid, logical and convincing defense of the thesis,

The Third Order— a Real Order

that the Third Order is a genuine religious order, is the pamphlet *Third Order Fundamentals*. A careful perusal of this little treatise will clarify our ideas about the Third Order and enable us to promote it in such a manner that in our own day it will duplicate the social reform it accomplished centuries ago.

THE NECESSITY OF A NEW ORIENTATION

FR. CLARENCE TSCHIPPERT, O.M.Cap., S.T.L., J.C.B.

The first man who felt the necessity for an orientation was the first man, Adam. It must have been a wonderful experience, adapting himself to the world about him, fresh from the hand of God. It must have been the keenest intellectual joy ever experienced by any human; for as he looked about him, he, like God, found that creation was good. But in the process of his orientation, he did one little thing that upset the whole world about him for all time to come, and immediately brought on the necessity for a new orientation. And it was no longer good.

Since that time it has become necessary every now and then for mankind to take stock of its surroundings and because of social and economic changes to make new adaptations to the new factors in life. Witness for instance the need of new adaptations after the down-fall of the Roman Empire, after the Reformation, after the French Revolution, after our own Civil War. It is not at all a new problem that mankind is facing; it is an old problem in a new phase. The need for a new orientation today may be seen from a bit of modern catechism, taken from a cartoon in *Life* in 1901:

“Who created the world, Charles?”

“God created the world in the year 4004 before Christ. But in 1901 it was reorganized by James J. Hill, J. Pierpont Morgan and John D. Rockefeller.”

It was the development of railroad transportation, the discovery of steel, of the blast furnace, of the machine and its adaptation to all forms of production that gave these men the opportunity to build up those mammoth financial, industrial and transportation organizations and to remold the economic world. There were giants in those days. They and science built a new world, as new in many respects and to all intents and purposes as that in which Adam found himself on the first day of human history. Adam would not know it if he came back. And looking about him, neither God nor he could say: “And it is good.”

There is no doubt, that these men performed a valuable service of organization. It required extraordinary ability, even genius, to weld those component parts into smooth-running, country-wide, even world-wide systems. What was wrong about it all was that it was done on false principles, on principles of an economic world that was passing, and without the guidance of any ethical principles whatever. Thus did they change the promise of a new paradise which scientific invention was holding forth to man into a place of utter or comparative poverty for nine-tenths of the population, and turned what promised to be the tree of a new life for all mankind into a tree of economic death for the great majority.

**A Tree of
Life and
a Tree of
Death**

Quadragesimo Anno describes the situation briefly thus:

Towards the close of the nineteenth century the new economic methods and the new development of industry had sprung into being in almost all civilized nations and had made such headway that human society appeared more and more divided into two classes. The first, small in numbers, enjoyed practically all the comforts so plentifully supplied by modern invention. The second class, comprising the immense multitude of workingmen, was made up of those, who, oppressed by dire poverty, struggled in vain to escape from the straits which encompassed them.

NEED OF A NEW OBJECTIVE

It is readily seen that the powers and energies, physical and mental, of any generation of men, in fact of any civilization, are limited, and that if those powers and energies are thrown in one direction, other phases of life will necessarily suffer as a consequence. Note the Greek striving for ultimate beauty, but unable to build up and hold an empire. Note on the contrary the Roman, expert in government and administration, building up the greatest empire the world has ever seen, but borrowing his literary ideas and methods from the Greek. Remember how the mediaeval mind was so taken up with other-worldliness, that it neglected the factors that made for comfortable living in this world; while the modern mind is quite the reverse. Concentration in one department of life leads to neglect of others.

In the past generations the energies of man have been concentrated on production: on finding ways and means of producing the greatest quantity of goods in the shortest time and with the

least expenditure of energy and money. The whole tendency of the age was in that direction. **Concentration on Production** The inventive genius of mankind ran riot. More than ever was the universe man's toy-box, man tearing apart the toys to find out what made them go. All mankind was concerned about discovering and developing new forces and laws in nature or applying old ones in new ways to the production of new economic goods and old.

And what do we find today? That the concentration on production has led to a neglect of those other most important complementary factors in economic life: distribution and consumption. While there are hundreds of millions of dollars in gold stored in the vaults of the subtreasury in New York, on the pavement above, men are asking each other for dimes to stave off hunger; while the granaries are bursting with wheat out west, men in long bread-lines are begging for bread; while shoe factories are daily turning out shoes by the thousands, the very makers of the shoes can not buy them; while the clothing industry is daily producing suits and dresses by the wholesale, they glut the department stores and warehouses unbought; and so on all along the line.

All this is not the fault of invention, it is not the fault of the machine, it is due to the absence of a distributing system to cope with the productive one. Who can think of **Lack of a Distributing System** Malthus now without a smile? He sincerely feared in his day that at the present rate of increase in the world's population a time would soon come when there would not be enough necessities of life to go around. Today we face the very opposite situation: our productive machinery has been developed much too much for our present methods of distribution and our present ability to consume.

What is needed, then, as the next step in the development of our civilization, if it is to last, is the concentration of that same ingeniousness, which built up our productive system, and that same energy and that same will-to-do upon devising ways and means of making possible the distribution and consumption of those goods, which during the past generations mankind has learned so well to produce. And who will say that the inventive-ness and energy which succeeded so well in the one regard will fail in the other? Distribution must be the guiding principle in the generations to come.

The inventiveness of mankind must, therefore, be turned into an altogether different direction; and if mankind could only see it, it is a step forward and upward in our civilization. It will be a much higher form of mental occupation than the mere dabbling among the forces of nature and bending them to our uses: it will be an occupation that will bring back home to the world the realization of the dignity of the human personality, of the ideals of justice and charity that should govern the relations between man and man. It will have to do with the moral rather than with the physical universe.

For if a system of distribution is to be devised, it can not be a merely arbitrary one; it must rest upon some rules and regulations. And if the distribution is to be an equitable one, these rules and regulations must be based upon the fundamental social relationship between man and man, between man and God, between man and created things. It will mean an overhauling of the whole social philosophy by which the world has been governed since the advent of the machine.

NEED OF A NEW ECONOMIC PHILOSOPHY

There is, therefore, a need for a new economic philosophy. We can speak of a philosophy of these things in so far as men in their economic thinking and acting follow certain well-defined principles and systems.

The conservatism of mankind is one of the most interesting features of its history. It is averse to change. Ever and again in that history we find that same phenomenon of institutions, systems and philosophies continuing to exist and operate long after the conditions have ceased to exist which they were originally developed to meet, long after their usefulness has ended. It is this disharmony, this misfitness between old systems and philosophies and changed conditions that brings about eventually the break-down of social arrangements such as we are now witnessing in the world about us. And it is in times like these that people, finally driven to desperation for want of the very necessities of life, will either, when governments are opposed, sweep aside the old with blood and fire, as in the French and Russian Revolutions, or when governments are favorable, will submit to the most drastic dictatorships, as we find in so many countries today.

Now the ideas and principles governing economic thought and

action during the last century and a half and a little over were those of Adam Smith, as laid down in his *Wealth of Nations*.

The gist of these principles is as follows: that Adam Smith naturally and of itself, private initiative will be and Economic led on by the profit motive to engage in enterprises Thought to satisfy the needs and wants of men, and that competition between various men in the same business or industry would naturally bring it about that good goods were placed on the market at the lowest price consonant with a reasonable profit to the manufacturer and the dealer. Economic laws worked themselves out with the same insistence and consistency as do natural laws. "Man's self-interest," he claimed, "is God's Providence." Therefore, any interference on the part of government with business was an interference with the free working out of economic laws and would necessarily lessen the maximum of economic efficiency.

There is no insistence on rights and duties; there is no mention of moral principles at all. It is purely materialistic: a blind reliance on the spontaneous operation of economic laws to work out for the greatest good of the greatest number.

Materialistic as these principles are, they would have worked, and they did work in Smith's own day,—a day of small enterprises, when an individual or an individual with a few partners carried on business in competition with other like individuals, on a small scale. Smith wrote for his day; he gathered his principles from conditions as they existed in his time and in the generations previous. He by no means meant to lay down universal laws which would govern all times and all conditions. In fact he wrote most vehemently against the large corporate form of industry and business, and was the first to protest that these principles would not so work out under that form of enterprise.

In the meantime, what has happened since Smith's day? The whole of industry and business organization has been transformed. Small business has almost ceased to exist, and in its place there

have grown up mammoth companies of national Transformation and international scope, capitalized at hundreds of Industry and even billions of dollars, owned by hundreds of thousands of stock-holders. In our own country about two hundred companies own and operate over fifty per cent of business and industry. Some of these two hundred concerns again are so dependent upon others and so controlled by

them and so interlocked with them, that the actual number of controlling companies is even smaller. And the process is going on apace, so that in a short time it will be impossible for any small business to compete with the colossi of big business, and they will go the way of their predecessors and will be absorbed by the big concerns either through partnership, or outright sale, or they will cease to exist through bankruptcy. A far cry indeed from the days when an individual or a small group of partners entered into an enterprise in competition with others of like size.

Let us look at it from another angle. A man is going out to visit a friend. He is wearing clothes that were produced by one of our national clothing companies, shoes that were turned out by one of our three or four national makers of shoes. **Colossi of** He calls up to see if his friend is at home, and uses **Big Business** a telephone that is owned by a five billion dollar concern. He steps into a machine that has been produced by a one hundred million dollar organization; or he uses a train that belongs to one of the national trunk lines, or a bus that belongs to a similar nation-wide company. Or he stays at home. He takes a lunch which perhaps has been bought largely from the A. & P. or some other national distributing company; opens a can or two that has been made by the American Can Co. Then he sits down into a chair that has been produced by a ten million dollar furniture company out of lumber that has been finished by another one hundred million dollar firm. He picks up a paper to read, which more likely than not belongs to a national syndicate and reads the news that has been gathered by a national agency. Or he turns on the radio, which has been produced by another company that is capitalized at millions. And so on, indefinitely.

You can not go very far in any direction without meeting one of these economic giants,—and a David overcomes a Goliath just once in a Testament. Whether we eat or drink or make merry, in the matter of the clothes that we wear and the homes that we live in, we are at their mercy. Not only the comforts and the luxuries, but the very necessities of life are under their control. They wield a power over the life of the individual such as no government or any other agency ever wielded before in the history of mankind.

Shall this power which these great organizations wield over the lives of all of us continue to be used on the sole principle of private

profit, profit not so much of the stockholders, as of the few directors who administer these gigantic businesses, or shall they be administered on the principle of the common good? If so, there must be government curbing of these immense powers and regulation to see to the rights and independence of the consuming public. They must either be controlled by government regulation, or they in turn, as they have been doing heretofore, will control the government and all life, and we shall degenerate into a serfdom to these industrial lords more slavish than ever was the serfdom under the landed aristocracy of the Middle Ages.

And remember while all this change was going on men continued to think and act economically on the same theories and ideas and principles, the same legal terminology and system, the same governmental policies, as in the days when Smith wrote, the days of the small enterprise,—
No Room for Individualism so that we are not so much going through a revolution now, as trying to catch up with the revolution that has already happened. We are trying to adapt ourselves to these new facts, bringing our economic theory and phraseology up to date and our legal terms and our governmental policies to fit the new situation. These changes are but the complement to the economic revolution that has been going on for the last century and a half and which has in our day come to a crisis. Where is there room for Smith's individualism in a five billion dollar concern? And that very governmental regulation which Smith so much decried as being an undue interference with the working out of economic laws has to-day, under economic conditions, become a necessity.

NECESSITY OF A CHANGED GOVERNMENTAL ATTITUDE

This Smithian attitude of individualism finds an echo in the oft-repeated phrase: "No one can tell me how to run my business." This is a statement typical of the old school, the adherents of which consider the provisions of the various codes and of government activity generally as an interference with their rights of private property and with their liberty of action.

And yet, in case of a violation of a traffic law these same men would not tell the policeman or a traffic court: "No one can tell

me how to run my machine." But are not the white lines and the red lights and all traffic signs regulations of privately owned machines and restrictions of the individual's liberty of action? Everyone realizes that as long as that car is in the garage or is driven about one's private property, the owner may do with it as he pleases as far as the government is concerned; but the moment he drives out into the highway, that car and its owner are thrown into relation with many other owners of many other cars, all of whom have equal rights with him to the use of the highway. These respective rights engender respective duties, and the regulating of these rights and duties can be accomplished only by the power that has authority over all the individuals concerned: the State.

Similarly, when a man opens a business or an industry, it is privately owned, of course. But the moment he opens up for business he is immediately thrown into relationship with many groups of society: with manufacturers, with whole-
Regulating salers, with retailers, with the consuming public,
Conflicting with the laborers whom he employs. Far from being
Rights a merely private affair it becomes a public matter; his privately owned enterprise becomes public and social in its functioning. And, again, to regulate the conflicting rights and duties of these various groups pertains to a power that has authority over these groups: the State. It is not that the State wishes to "run his business," but merely that it endeavors to set up the white line and the red lights and the no-left-turn signs to direct his course with safety to everybody; that it wishes to safeguard the rights of all concerned. The State has not only the right but the duty to do this very thing: to safeguard the rights of all its members in this larger matter of business and industry as well as in the less important matter of traffic regulation. We can conceive in some measure what confusion and what danger to life and limb there would be if "rugged individualism" would come to prevail on the highways; what comes of that same system in business and industry, we are experiencing to-day. Both are homicidal, and ultimately suicidal.

Is this regulation on the part of the State of the rights of private ownership, and this restriction of the liberty of action, so entirely new as to cause all this violent reaction in opposition?

What, for instance, are the building codes in our various cities

and states? You own a lot, and you intend to erect a building owned by yourself on your own lot. First of all, you must have a building permit; you must indicate the kind of building you plan to erect; you must specify the kind of materials that are to be used; and if your plans do not meet the requirements of the code, permission will be denied. These regulations are made on the same principle as indicated above: the rights of others, of those who may use the building, of those who may pass to and fro before it, of those who may dwell in or otherwise use other buildings around it. The individual rights are modified by their public and social relations.

If a man were to set fire to a building of that kind in a city or town where such building codes obtained he would be prosecuted for incendiarism, even though he had destroyed his own property, perhaps to erect a better and bigger building. And this is so because he thereby endangered buildings owned by others. Again, the rights of private ownership are modified and a man's liberty of action is restricted by the relationships into which his property was thrown with others.

It is nothing new at all; it is an accepted principle. What we must do to-day is merely to make a wider extension of this same principle, an extension to cover the whole field of industry and business: the safeguarding of the rights of all individuals and the promotion of the greatest good of the greatest number. Wherever the rights of an individual conflict with the rights of the community, the rights of the individual must always give way.

PRIVATE OWNERSHIP IN MODERN INDUSTRY

We have seen that private ownership is subject to many social restraints. But has not the very idea of private ownership undergone many changes in modern industry? When we speak of the private ownership of a house or a farm or a car, we still have in mind a private ownership in the old sense, one that entails full possession with the right of full management and disposition. In the days of a simpler economy, all this applied likewise to ownership in industry. A man owned his own tools, bought his own raw materials, produced his own goods and disposed of them himself. But can this same be said of ownership in industry to-day? Take for instance the American Telephone and Telegraph

Company which is capitalized at almost five billion dollars, or the General Motors Company with a capitalization of about one billion four hundred million dollars, or the United States Steel Corporation with a capital of over two and a quarter billion dollars. May we still speak of private ownership in industry in the old sense? These huge corporations are owned by hundreds of thousands of shareholders throughout the country, who have no part in the management, administration or disposition of the company or its funds or its products,—all of which functions we usually associate with private ownership. The only sign and proof of ownership which the shareholder enjoys is his slip of paper indicating how many shares he has and giving him a right to participate in the earnings of the company. All the functions which we formally associated with the idea of private ownership have now been usurped by a body of administrators or governors who as a rule own but a small percentage of the stock. Should we not rather speak of a collective or “social” ownership of our big industries and should they therefore not be administered with the social good as the ruling principle rather than that of the private profit of the few who administer them?

We need then to adjust our ideas of ownership in industry to the new facts and we need social regulation of the immense powers which this comparatively small group of administrators wields over other people’s money and over other people’s lives.

THE NEED OF A CHANGE IN LEGAL ATTITUDE

Many of these evils enumerated above are due to the conservatism of legal attitude towards changed social conditions. By this I do not mean so much the attitude of legislators as the attitude of those who interpret the laws. Law is notoriously slow in catching up with changed social conditions; the bench is even more so. Even when the law-makers have been progressive, the interpreters of the law have often proven themselves hyper-conservative. I have in mind, of course, principally, the Supreme Court of the United States, whose nine members have perhaps done more to make and unmake the destinies of the country than any other member of the governing body. I will take only one instance to show my point—The Minimum Wage Law. That law was passed by the State of Oregon; its constitu-

tionality was denied by the Supreme Court of the United States, not through the application or interpretation of any law or constitutional provision having any direct bearing on the question, but rather through the social philosophy of the members of the court, by application of another constitutional amendment which had been made to meet situations altogether different, which provided that no man could be deprived of his property. It was a five to four decision; so that because of the social philosophy of one man, hundreds of millions of others were deprived of the advantages of the Minimum Wage law provisions; in its anxiety to protect the rights of property, the court rode rough-shod over fundamental rights of man. Thus by an alleged interpretation of the Constitution, millions of men were deprived of that right to happiness which is guaranteed to all in the very preamble of the Declaration of Independence itself. This same may be said of much other social legislation. Fear of the extreme social movements, such as socialism and communism, has driven courts into the other extreme of over-emphasizing property rights to the detriment of human rights. Here we might quote from the *Quadragesimo Anno*:

Most helpful then and worthy of all praise are the efforts of those who in a spirit of harmony and with due regard for the traditions of the Church, seek to determine the precise nature of those duties [of ownership] and to define the boundaries imposed by the requirements of social life upon the right of ownership itself or upon its use.

CONCLUSION

We do need a new orientation, a change of objective, a change of economic philosophy, a wider social outlook, a change of laws to meet the new facts, a changed legal attitude,—we need all this, but what we need still more is a change of heart. We need an injection of spirituality into our materialistic-minded age. We need to go back to the spirit of Christ: a spirit of justice and charity among all men, a spirit of brotherliness, that recognizes as a moral duty the respect for the rights of our fellows. We must learn all over again and apply to our economic and social life the doctrine of the Fatherhood of God and the brotherliness of all men in Him.

DISCUSSION

FR. VICTOR GREEN, O.M.Cap.:—When there is talk of the necessity of a new orientation I think we should bear in mind that it is not so much a

question of elaborating a new social philosophy as of giving vogue and application to one which has been in existence for a long time.

No New Social Philosophy

As Father Clarence pointed out, the real revolution has already taken place. What we are witnessing today is its culmination, the crisis upon which depends to a great extent the direction which will be taken by the gradually aroused forces of dissatisfaction with what has gone before. The new philosophy was formulated essentially by Pope Leo XIII in his *Rerum Novarum* over forty years ago, and it was restated and brought up to date by our present Pontiff, Pius XI, in his *Quadragesimo Anno*.

The chief trouble lies in the fact that we the clergy of the Church which has been pointing the way have ourselves not been sufficiently alive and active. Too many of us have been unaware an unappreciative of what has been taking place about us. Had we had more men with the vision, the courage and the perseverance of Mgr. John A. Ryan, who for decades has been preaching and pleading the necessity of this new orientation formulated by the Popes, we should perhaps find it pretty generally accepted today; and the transition from the

Clergy at Fault

old to the new would have been a gradual and less violent experience. It would not have taken such a painful and almost fatal crisis as the present to rouse our political and economic leaders and the masses of our people to the necessity of a readjustment. And there would not be that grave danger that the real Catholic or Christian solution of our problems may be passed over for radical and fantastic panaceas which are more harmful than the disease. The *laissez faire* philosophy of our financial and industrial leaders has also been ours. We have let matters "ride," and salved our pastoral and sacerdotal consciences with the specious self-justification that we must keep politics and business out of the pulpit, that ours is only a spiritual ministry, or that the Papal pronouncements do not apply to us because conditions here in America are different. Socialism has found a hearing with the laborer only because we have not been sufficiently alert to his needs.

How many of our seminaries conscientiously taught the social sciences as advocated by Pope Leo? How many of us even today preach on social and economic matters? How many even seek to discredit those forward-looking and zealous priests who do preach on such subjects! Thank God, our President, Mr. Roosevelt, and his associates have seen more clearly and acted more courageously than most of us. Even if he is supposed to have told Father Wilfrid Parsons that the Holy Father's social program was a little too radical

Questioning Ourselves

for him, he has gone a long way in the right direction, and it certainly devolves upon us now to make our reconstruction more Christian still, and to see that not only the necessity of a new orientation is brought home to our flocks and our leaders, but that this new orientation be along Christian lines. For those who would compare the NRA and Papal pronouncements and form some idea of how far our Government has gone, and how far it has yet to go, toward accepting the new orientation preached by the Church and made necessary by events, I would recommend the little booklet entitled *Towards Social Justice*, by Rev. R. A. McGowan, of the N. C. W. C.

In conclusion, I believe the Conference members, as well as others who may be so fortunate as to read Father Clarence's paper, will be grateful for the service he has rendered in bringing home more clearly the necessity of a new orientation, for recognition of the disease is said to be half the cure. And undoubtedly the recognition of our duty to grasp and apply the medicines offered by the Church would make up most of the second half of the cure. Right now our social and economic patient needs sympathetic and intelligent nursing rather than expert diagnosis. We have had the latter.

FR. MARION HABIG, O.F.M.:—Allow me to call your attention to a statement in *Quadragesimo Anno* which seems to have a direct and practical bearing on this discussion. Father Clarence certainly has shown the need of a new orientation. But how can this need be filled? The duty of leadership on the part of the clergy has been mentioned. The ordinary parish sermons, however, will not suffice; a personal contact must be established between the priest and individual members of his flock. Individual merchants and manufacturers—and I do not exclude Catholics—must be persuaded to give up the old Manchester doctrine, the theory of *laissez faire*, the “let alone” idea, which came into vogue with the industrial revolution, and to be guided in future by the principles enunciated in *Quadragesimo Anno*. Writes Pope Pius XI in that encyclical:

“We believe that to attain this last named lofty purpose (the initiation of a better social order) for the true and permanent advantage of the commonwealth, there is need before and above all else of the blessing of God, and in the

Quoting the Encyclical

second place, of the cooperation of all men of good will. We believe, moreover, as a necessary consequence, that the end intended will be the more certainly attained the greater the contribution furnished by men of technical, commercial and social competence, and, more still, by Catholic principles and their application. We look for this contribution, not to Catholic Action which has no intention of displaying any strictly syndical or political activities, but to Our sons, whom Catholic Action imbues with these principles and trains for the Apostolate under the guidance and direction of the Church, of the Church we say, which in the above mentioned sphere, as in all others where moral questions are discussed and regulated, cannot forget or neglect its mandate as custodian and teacher given it by God.”

Elsewhere in the same encyclical, the Holy Father declares: “Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should

Retreats and Study Clubs

themselves be employers and merchants. It is your chief duty, Venerable Brethren (the Pope is addressing the Catholic Bishops of the world), and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers.” And how can these lay apostles be better trained than through the medium of study clubs and laymen’s retreats? I know that large numbers of both workingmen and business men have made retreats at our St. Francis Retreat, right here on these grounds, and I am sure that they went back to their factories and their offices with a new and wholesome outlook on labor and business relations.

FR. BENEDICT RUBECK, O.M.C.:—The case for the necessity of a New Orientation has been most ably presented by Fr. Clarence. Now, it is my humble opinion that one of the best means for the dissemination of the social teachings of the Catholic Church is the study club. The ordinary Sunday sermon is not, and cannot be, sufficient for that purpose. Hence we find the bishops urging and commanding the formation of study clubs in all parishes for the purpose of promoting Catholic Action in all its phases. My experience with a study club has proved to me its great value as a means of imparting knowledge of Catholic social doctrines.

In my capacity as chaplain of a Newman Club at a non-sectarian college I have found that our Catholic youth, and also many non-Catholic young

men, are very interested in modern social problems and their solution. In order to carry out more fully the aims of the Newman Club, I instituted a special group, within the Club itself, for the special purpose of studying social and economic problems. This study club flourished; the nucleus attracted all the members of the Newman Club as well as other Catholic students who were not members. Even some non-Catholic students requested permission to attend the sessions of the study club. Without exception I found all those young men eager to learn the Church's solution to our modern social and economic problems.

An Interesting Experience

There can be no doubt that the youth of to-day are fully aware that the old social and economic doctrines, by which the leaders of the past were guided, were fallacious and pernicious. Our young men and women realize that from their ranks must come the leaders of the future. They want to be guided by a different social doctrine that will prevent the recurrence of economic depressions with all their tragic consequences.

Communism or Catholicism?

In their search for that new guide they see only two alternatives: Communism with its alluring promise of an earthly paradise, and Catholicism with its insistence on the principles of Justice and Charity. There seems to be no *via media*, and thus we find youth turning to the exponents of these two schools of social doctrine for knowledge and guidance.

The radio broadcasts of Fr. Coughlin and the writings of Monsignor John A. Ryan have made the people of our country conscious of the social program of the Catholic Church. Those two men have prepared the way for all priests,

Blazing the Trail

and especially for us Franciscans, to take our rightful place as the social leaders and instructors of our people. If a new orientation is to be achieved and made permanent, then I say we must look to our youth, indoctrinate and vitalize them with the teachings of Leo XIII and Pius XI. Hence I recommend to the earnest consideration of the Friars of the Conference the formation of study clubs in all parishes and among all those committed to our care. Existing parish societies and organizations can be utilized, especially those devoted to youth, and Third Order fraternities.

FR. CLARENCE TSCHIPPART, O.M.Cap.:—Someone has cited conditions in Catholic countries and the failure of the Church there to accomplish anything worth while. In regard to Catholic countries, I should say that they are pretty much the same as they were in pre-Reformation times. The clergy were looked upon and looked upon themselves as a privileged class, as a kind of spiritual aristocracy. Their ministrations centered around the sanctuary and the sacristy. They were out of touch with their people. They did not realize the conditions under which they were suffering, or if they did, they considered it none of their affair. Since, then, their people received no encouragement from their clergy and their religion and found no leadership and no champions of their cause there, and since the socialists were promising them an economic Utopia, it was quite explainable that their people went over to socialism in droves. Then after the harm was done a kind of Counter-Social-Action movement was inaugurated, very much like the Counter Reformation. Wherever the Church took an active part in social legislation and reformation, as through the Center Party in Germany, there was not that same leakage and that same wholesale defection to socialism as we find in so-called Catholic countries.

THE SOCIOLOGY OF THE NEW TESTAMENT

FR. HYACINTH RIES, O.M.C., S.T.D.

The world is worried and weary, rent with hate and strife. Perplexed and lost in a wilderness of economic, political and social theories, men are casting about for a remedy that may save human society from disaster, and civilization from complete collapse. There is only one source of salvation for mankind, Christ, who with outstretched arms calls to suffering humanity: "Come to me all you, that labor and are burdened, and I will refresh you" (Matt. XI, 28). And we must learn to realize what St. Peter clearly perceived: "Be it known to you all and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him, this man standeth here before you, whole. This is the stone which was rejected by you the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved" (Acts. IV, 10-12).

Our Divine Saviour, sent to carry out the design of His heavenly Father, came "to re-establish all things . . . that are in heaven and on earth" (Eph. I, 10). And, indeed, under the influence of time and human passions conditions in the world had reached the nadir of moral and material degradation. Long standing errors, lawlessness of every kind, inhumanity and cruelty vitiated all religious and social relations. Scanning "The New World," by C. Bruehl, D.D., in *The Homiletic and Pastoral Review* of June, 1934, we read:

The old world moved in a deep rut of social and moral corruption and, as it progressed, sank deeper into the mire. . . . Mankind could not lift itself out of the abyss . . . could not reform itself by its own moral power. Under the impulse of Christianity, civilization, society and humanity were renewed.

Historians unanimously admit that Christianity has proved itself a revolutionary force in the social world, and that wherever it was preached it made the earth a better place for men to live in. Not that Christianity has really finished its work of transformation, but this work is still going on and Christianity still is the dynamic force which it was when it entered into the world. It has touched every human institution and raised every department of life to a higher plane . . . so that we may say, that the Christian world is a new world, a new society, a new civilization, a new law embracing the entire man and all human relations.

It is as its Founder declared the *Kingdom of Heaven* planted on earth. For this Kingdom of God has two forms of existence: one present, preparatory and imperfect; the other future, complete and perfect.

It was near Lake Genesareth, where the regeneration of the world, the "New Deal" definitely began. Here on the Mount the Messiah announced His soteriological and eschatological sociology, the principles of this Christian Sociology. Here He **Christian** organized this Kingdom of God on earth. Here He **Sociology** gave the social question its proper meaning, its appropriate place and only correct position in the lives and relations of men. He realizes the necessity and importance of the social and economic element on earth, the question of food and clothing, of work and wages. But He warns against over-anxiety and over-solicitude, which are after the manner of the pagans. For the Christian there is a question which is far more important than all sociological questions, a question to which all others must be subordinated. This is the striving after the Kingdom of God. Hence His command: "Seek ye, therefore, first the Kingdom of God and His justice and all these things shall be added unto you" (Matt. VI, 33).

Since this Kingdom of Heaven is to be a theocracy, its supreme law is: *the Will of God*. Where the will of God is done, there is the Kingdom of God, "for whosoever shall do the will of God, he is my brother, and my sister and mother" (Mk. III, 35). The imperial program, containing the principles and laws of this theocracy is embodied in the Master's well known Sermon on the Mount. The supreme imperial norm is the law of love of God and of our Neighbor. The "Our Father" is the official prayer of this universal Kingdom.

This Christian sociology is realistic. It proclaims God as the absolute Master and Lord, and the human race individually and collectively subject to Him and His will. The ultimate end of man is God. Man on earth is only *en route*, he is on his way home. To reach this home safely is his supreme task. All his interests and his activities must be related and subordinated to this end.

This Christian sociology is infallible, as infallible as the words of Christ, which shall never pass away, though heaven and earth shall pass. It assures temporal and eternal happiness and peace. For to secure and retain a place in this Kingdom is to find eternal

happiness. And if we seek this, social, economic and political peace, happiness and prosperity shall be added unto us.

The principles of this Christian sociology are logical. For they aim first and foremost at the reformation of the individual, at the development of a moral and religious individual, realizing that the solidity and perfection of society is in proportion to the worth and goodness of the individual. Next, *Christian* sociology stabilized the family, the real social unit, the parent-cell of human society. Finally, it revalues the social relations of man. This revaluation is based on the two fundamental principles of brotherhood and its consequent essential equality.

The Bible presents to us a grand picture of God, the Creator and Master of the world, Jesus His Son, and the multitude of human beings, united in one vast family. We have the same Father, vigilant and solicitous over the least of His children, **Christian** knowing their needs, letting the rain fall upon the **Brotherhood** good and the bad, counting even the hairs of our head. No man is born, who is not His child. Hence: "For one is your master; and all you are brethren. And call none your Father upon earth; for one is your Father, who is in heaven" (Matt. XXIII, 8-9).

According to the body, we have our origin in one common father, Adam, and in one common mother, Eve. Hence we are brothers according to the flesh. The same blood runs through the veins of the human race.

Then again, we all have one great Brother, the First-Born of the Father, the God-Man Jesus. Speaking of God, He calls Him "My Father," speaking to us He calls Him "Your Father." And for Him and for us He is "Our Father," who is in heaven. In His discourse on the last judgment He said: "As long as you did it to one of these my least brethren, you did it to me" (Matt. XXV, 40). St. Paul refers to Christ as the "First born among all brethren" and to God as "our common Father." Lucian of Samosata writing of the early Christians said: "Their first Legislator has put it into their heads, that they are all brothers." And if we are all brothers we ought to have a care for each other.

We must forgive our brother his faults from our heart, otherwise we shall be punished as the king punished the unforgiving debtor. "So also," concluded Jesus, "shall my heavenly Father do to you, if you forgive not everyone his brother from your hearts" (Matt. XVIII, 35).

It is the ardent desire of Jesus, that among the members of this family, perfect union prevail. For this He asks in the sublime and touching prayer before His passion: That they may be one, as we also are one: I in them and thou in me; that

Unity, the they may be made perfect in one: and the world may
Divine Will know that thou has sent me, and hast loved them, as thou has also loved me" (John XVII, 22-23).

But only he can be the brother of Jesus, who professes to be His disciple, and fulfills the will of His Father: "For whosoever shall do the will of God, he is my brother." His revelation tends to effect this divine sonship in others, a brotherhood of wills united and related under the direction of the same Father: "He gave them power to be made the sons of God" (John I, 12). The Christian idea of brotherhood, then implies, and is, *social solidarity*. It consists in the interdependence of individual interests, which is nowhere better realized and effected than in a family, where the action of one member has a necessary and immediate repercussion upon the benefit or harm of the other.

But there is unfortunately also a heritage of evil, which Christian brotherhood takes into account. We all receive the sad heirloom of sin and its consequences. We all sigh under the triple heavy burden of sorrow, concupiscence and death. Though this solidarity of sin, of evil, of misery is a power and a constant menace to human society, there are means and forces counteracting its influences: "And where sin abounded, grace did more abound" (Rom. V, 20). The Master's doctrines and examples, His work of redemption—the grandest and most sublime act in human solidarity—the Christian virtues of self-denial, justice, charity, can aid us immeasurably in the struggle natural to all who would rise to nobler heights.

We come now to consider the application of Christian sociology to actual conditions of life. The social and economic heretics of today assert the root of all misery and poverty in the world to be private ownership, and the private concentration and accumulation of wealth. According to these the

The Gospel remedy for the social evils lies in the abolition of
and Private the right to private property. They appeal to Jesus
Ownership as the champion of their doctrine. But wrongly so, for Christ, the Divine Reformer, did not deny the right of private ownership, nor advocate the equal distribution of temporal goods.

Jesus lived in a social *milieu*, where private property and individual ownership existed and were organized. Had He considered these conditions to be the cause of human misfortunes and an obstacle to social and cultural progress, no doubt, He would have legislated to abolish them, and would have gauged His pronouncements accordingly. But, in reality, not a single word did He utter in condemnation of private property, large possessions, or accumulation of wealth. True, he warns the rich, points out the dangers of wealth, and even encourages and demands the renunciation of private possessions as a means for higher perfection. But this He asks only of a few. "If thou wilt enter life everlasting, keep the commandments," He said to the young man. The observance of the law, not the renunciation of possessions, is the condition for salvation. Yes, "if thou wilt be perfect, go sell what thou hast, and give it to the poor" (Matt. XIX, 17 ff.).

The supposition back of every pronouncement and action of the Nazarene is the existence of the right of private ownership. In His parables He draws pictures of everyday, social and economic life. A rich man with a vineyard, who hires laborers and pays their wages. He places before us the *modus agendi* of the proprietor as an example and compares it with the *modus agendi* of His heavenly Father. He speaks of a man, who left the administration of his estate in the hands of his servants and praises the steward who increases it and reprimands the indolent and disinterested servant. Such speech would be incompatible and illogical on the assumption that Christ denied the right of private ownership.

Furthermore, day after day He comes into contact with people of His time. Practically all had possessions, some of them were even rich and very prosperous and had large estates, e. g., Zaccheus, Nicodemus, Lazarus, Simon of Bethania, Joseph of Arimathea. Christ considered them His friends, His disciples, and never demanded of them that they give up their property.

His moral code would be unintelligible, unless it supposed the existence and integrity of this right. "Thou shalt not steal," "give alms," have pity on the poor, give meat to the hungry, drink to the thirsty, clothe the naked, shelter the stranger, all these demands of active charity are unthinkable and impossible, unless men have possession. Jesus regards the right of private ownership as sacred, to violate it is theft. Thus He pronounces sentence upon modern social heresies.

The social and economic crises and disturbances are not caused by the right of private property *per se*, but by the one-sided exaggeration of the right, and the misuse of property. And Our Saviour deems it a crying need to give some principles regulating the proper use of earthly goods. His principle is: administer property and possession for the benefit of all. This is the sense and quintessence underlying the parable of the Faithful Steward (Matt. XXIV, 45 ff.). Christ answers the question: How should the steward regulate his administration? He is to give to his fellow-servants their food in due season. It is his duty to procure the sustenance of life for as many as possible. Altruistic administration and just distribution will be rewarded, but He condemns and disapproves of selfish consumption, which results in the impoverishment and misery of the masses. Distributive justice must characterize the administration of property. Of secondary importance is the command of almsgiving and active charity.

The logical conclusion of the recognized legitimacy of private property, is the lawfulness of acquiring wealth. The abuse of the right of private ownership on the one hand, and the inequality of natural gifts, talents and abilities on the other, are causes of unequal distribution of wealth and of unequal economic and social conditions. Some individuals are lazy, lacking initiative and ambition and bury their talents, after the example of the foolish servant, who was not concerned about increasing his original capital. Others are industrious, they trade with the original sum, invest it prudently and double the capital. Others, again, squander and foolishly waste their goods, like the prodigal son. Others are economical and thrifty, like the woman who keeps the goods together, seeks to repair the damage sustained through no fault of her own, and diligently searches the house for the lost coin. This answers the question satisfactorily, why in most cases there are rich and poor—because there are worthless, inefficient and incapable individuals and efficient, prudent, energetic and able men. However, there is no denying that in some cases adverse circumstances play an important part.

The doctrine underlying the Gospel is this, that wealth is to be distributed according to productivity, usefulness, worth, individual merit and ability. In the parable of the Ten Talents, the master

rewards the fidelity of the useful and industrious servant, by placing him over many things, and remarks at the end: "To every one that hath shall be given" (Matt. XXV, 29). It is the principle of Christ's soteriological economy, to render "to everyone according to his works."

Christ never condemned or criticized any man for his legitimate possessions, consequently, He did not consider wealth as something intrinsically evil. The hard and harsh words that He repeatedly uttered against the rich and their possessions, were not a condemnation of wealth, but of its abuse, and a warning concerning its concomitant dangers. It leads to avarice, greed and inordinate desire for enjoyment.

Dangers of Wealth In Luke XII, 17, He draws a sharply outlined picture of an avaricious, greedy person, who gathered in a large harvest and, instead of thanking God and disposing of the goods for the general good, by selling the surplus, thinks of himself and of his increasing wealth and is blind to social needs. This is a very realistic picture of human foolishness, malice, blindness and baseness. While he is racking his brain with figures, plans and schemes for the future, God cries to him: "Thou fool, this night do they require thy soul of thee and whose shall those things be, which thou hast provided?" Thus he perishes in his avarice, instead of alleviating the social and economic misery and the poverty of the masses.

Again, Jesus traces in the life beyond the grave the fate of Dives and the beggar, Lazarus, and we find the one in a place of torment, and the other in Abraham's bosom. Their story is the history of humanity, the history of social and economic inequality. Extreme poverty and misery on the one side; selfish gratification and extravagant luxury on the other. Dives knows only his *ego*, for him there is no God but his belly and his body, he fills the one and pampers the other. He who spends a dollar in selfish gratification when he might spend it for social and productive services, or for the relief of the needy and for human welfare, does less well than he can, and he who does less well than he can, in a certain sense, does ill. This is the lesson of this parable.

The condemnation of self-interest underlies Christ's words regarding wealth. How radically our Master dealt with self-interest, mammonism, greed for money and gain is vividly exemplified in his procedure against the Jewish bankers, money-changers and capitalists: "And Jesus went into the temple of God, and cast

out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves: and he saith to them: It is written, 'My house shall be called the house of prayer; but you have made it a den of thieves'." Holy indignation led Christ to such drastic action. He saw these money changers were bleeding the people and thriving on fraud and exploitation and turning the house of God into a den of thieves.

An exact, only a sadder replica of such conditions we have today, and Pope Pius XI traced it in his Encyclical *Quadragesimo Anno*. There is a temple of Wall Street, where a few godless, unconscionable, extremely self-centered international bankers are turning the world, the Kingdom of God

Domination of Wealth Almighty, into a den of thieves, where these scoundrels, legalized counterfeiters and forgerers "hold and control money, are able also to govern credit and determine its allotment," where they distribute in satanic injustice "the life-blood to the entire economic body" and grasp in diabolical hands "the very soul of production," where they make and unmake panics, wrongly called depressions, as their demoniacal will desires and pleases. These mammonists and financial capitalists who parade under the title of "trustees and directors of invested funds" have set up a kingdom, paralleled only by the kingdom of the Prince of darkness, the capitalistic economic regime, concentrated "immense power and despotic economic domination" in their sordid hands, and have become "the owners of resources and industries—the owners of America" (R. F. Pettigrew, *Imperial Washington*, Chicago (1922), p. 7). They guide the destinies of the masses, by tricking and robbing them, by denying them honest work, by stopping production at their pleasure, and driving people to poverty, misery and suicide. And, lest the world should unearth their devilish machinations, they feed it by false slogans through a paid and well-controlled press, they lie to it and hoodwink it. The "Woe" of the Master is particularly meant for these unscrupulous extortioners, ego-centric, vicious bleeders of the people; their abominable vices and horrid crimes cry to heaven and enter the ear of the Lord.

"This concentration of power, has led to a three-fold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself" (*Quadragesimo Anno*). Pettigrew

(*op. cit.*, p. 34) says: "The banking business is a parasite business; the banker is a member of a parasite class; yet so completely does he dominate the present order of society that, instead of being punished by society and compelled to take a position and earn his living like the masses of the people, through the pursuit of some useful occupation, the banker is generously rewarded; laws are passed in his favor and he is encouraged and assisted in his efforts to pluck his fellow men." Continuing, Pope Pius says: "Then, the fierce battle to acquire control of the state, so that its resources and authority may be abused in the economic struggles." And indeed, they have succeeded in shifting the government of the United States from Washington to the Wall Street mammonists, willing tools in their rascal-hands, while the country is run by these plunderers in the interest of capital. They have degraded "the majesty of the State." "The State, which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become instead a slave bound over to the service of human passion and greed" (*Quadragesimo Anno*). "Finally," the Pontiff adds the third struggle, "the clash between States themselves," and we are fully aware, that the last war was a war for our bankers.

Let us glance at this capitalistic economic system, this economic imperialism and find out by what means they have acquired this great despotic power. The discussion centers around our Financial System. For, it is this system, fully controlled and manipulated by these mammonists, that has given them their immense power and despotic economic dominations.

In considering the Money Question the first point to notice is the part played by *Credit* in the economic life of our country.

Some authorities state that 99% of our business is carried on by credit, and only 1% by real money. Other authorities give slightly different proportions for the use of real money and credit. Some say 97% credit, 3% real money. Others say 90% credit, 10% real money.

Whatever proportion we accept, the truth is that an overwhelming amount of the country's business is carried on by credit.

Let us dwell for a moment on two points—the amount of real money in circulation and the amount of dollar transactions in a year—and in comparing these two items we can arrive at a conclusion on this point.

According to the United States Treasury Statement there are about Five Billion Dollars in circulation.

Now let us see how that Five Billion is divided up. Eight hundred million represent the cash on hand or the "till" money of all the banks of the United States. Five hundred million represent what is found in the pockets of the people and in the tills of the storekeepers.

Those two items represent one billion three-hundred million dollars. The balance, three billion, seven-hundred million will be found among the one hundred and twenty-five million Americans.

To state the above in figures:

1. 800,000,000. Cash on hand in 20,000 banks.
2. 500,000,000. Cash in the pockets of people and in the tills of Storekeepers.
3. 3,700,000,000. Cash divided and kept in the homes of 125,000,000 Americans.

The above represents all the real money in circulation, that is, \$5,000,000,000.

Now let us consider these three items as to their availability for use in supplying loans for business.

As to No. 1, the \$800,000,000 "till" money of the 20,000 banks: This can not be loaned for business purposes as it represents the minimum amount of cash-on-hand that must be kept by the banks for their daily over-the-counter cash transactions.

As to No. 2, the \$500,000,000 cash in the pockets of the people and in the tills of storekeepers. This is not available for loans because it represents the small amounts used daily by the people and the storekeepers in their small transactions.

When we say that this amount is not available for loans, we mean for loans by banks, for the simple reason that the banks do not own it or have it in their possession, but on the contrary it is in the possession of the people.

As to No. 3, the \$3,700,000,000. cash that is divided up among the 125,000,000 Americans: Obviously this money cannot be loaned by the banks, for the banks do not own it. It is scattered up and down the forty-eight states of the United States, and is lying about in the homes of the people, in bureau drawers, in closets, in teapots and in various other places where people keep small sums of ready cash.

Items two and three represent \$4,200,000,000. real money that is absolutely out of reach of the banks. They can not loan this money because they don't own it, they don't have it in their possession, and it is unreachable.

Now, as we said above, they cannot loan the \$800,000,000. of item No. 1, because they must keep that amount on hand at all times as the minimum amount of cash needed as "till" money for the daily small transactions, such as are represented by "till" money.

Out of the \$5,000,000,000. real money in circulation there are about \$1,300,000,000. actively in circulation, the remainder is lying quiescent.

That means that \$1,300,000,000. are in active use and they represent only 1% of the business of the country.

Now if the banks can not loan real money, except in small insignificant sums, what do banks loan? Well, they loan credit. And this credit loaned by the banks represents 99% of the country's business, or dollar transactions to the amount of \$1,750,000,000,000 in a year.

When banks loan credit, they have no real money behind the credit. Some, yes, the vast majority think that the banks loan the depositors' money. So it is said but depositors' money is not real money such as we have been speaking about in the paragraph above. We showed the disposition of the \$5,000,000,000 real money above. The deposits in banks, that is, money passed through the wicket by depositors is in large measure credit, or bank money but not real money.

In actual practice we find 99% of America's business being financed by bank credit. And what is the figure in actual dollars of the amount financed by credit? Well it runs up toward one trillion, seven hundred fifty billion of dollar transactions in a year.

How much real money would it take to finance these huge transactions? Probably forty or fifty billion.

Real money is used in small transactions only, such as purchases in the corner store, drug stores, five and ten cent stores and the like.

Real money has been reduced to what may be called a "token" use of money.

Credit supplies the medium of exchange for dollar transactions that run up toward a trillion seven-hundred fifty billion.

Graphically put, we get a picture like this:

REAL MONEY	CREDIT
1% of business	99% of business

A consideration of these two items will show that our real medium of exchange is credit. Since credit carries on the business of the country, and since there is no real money back of credit, it is quite obvious that we do not need a metallic base, either gold or silver or any other metal for a monetary standard. There is no metallic base back of one trillion, seven hundred billion of dollar transactions.

What is credit? It is manufactured bank money that serves as a medium of exchange. And under the accepted rule banks can loan ten times as much money as they actually possess of real money.

Now let us consider a certain phase of the question that comes up right here. When banks loan out \$250,000,000,000 in credit and then suddenly stop loaning and demand that these loans be paid back, the question arises, how can they be paid back?

We have shown above that real money is not available. So the only way to pay back these loans is to surrender business, property, homes and other valuables.

When we analyze credit we find that it is manufactured bank money. There is no real money back of it, but there is some form of security.

Credit gets its value from the mere fact that society at large, the people, "honor" it and thus it acts as money, a medium of exchange. Since it gets its value only from the people, it should belong to the people to control. As used and manipulated at present it puts into the hands of bankers a power greater than that of the government and the people.

In normal years the business transactions run up to the huge total of one trillion seven hundred and fifty billion of dollar turnover.

A definite idea of this can be gained by citing a few transactions in which no dollars, that is no real money, passes hands, but only manufactured money:

For example:

The bank check turnover for 1933 was.....	750	billions
In a normal year wages earned represent.....	60	"

The amount of life insurance in force.....	108	billions
The amount paid in claims in life insurance.....	4	"
The retail trade of America for a year.....	31½	"
The foreign trade of America for a year.....	7	"
The value of stocks on stock exchange.....	100	"
The amount of gold bonds outstanding.....	100	"
The amount of new wealth added each year.....	90	"
The amount for food, clothing and shelter.....	250	"

In the case of the transactions just mentioned real money does not pass hands, but bank paper only is used.

There are many more items of transactions in which many billions are involved such as real estate insurance, automobile insurance, etc., in which real money does not figure, but only bank money, that is checks, drafts, bills of exchange.

It can readily be seen that America's economic structure is dependent upon the free circulation of credit. Whenever credit is refused, and when business and industry are compelled to return to the banks the credit advanced by them, a panic results. These panics, euphemistically called depressions, do not occur normally. They are all brought on in one way only, *viz.*, the refusal on the part of banks to give credit and the calling in of the credit given.

The banks themselves are authority for the statement that when they advance credit, that is, make a loan, it is like putting new money into circulation. It is said by economists that when a bank loans \$1000 this amount will turn over fifty times in a year and do \$50,000 worth of business. So it can be seen that when banks are making loans, that is, advancing credit to business and industry, and when these loans are turning over fifty times in a year, we find the dollar transactions in a year running up to the huge total of one trillion, seven hundred and fifty billions.

But this rule works both ways. If a loan of \$1000 by a bank turns over fifty times in a year and thus does \$50,000 worth of business, on the other hand when this loan is called in by a bank and kept there it thus causes a stoppage of \$50,000 worth of business.

So it is very evident what happens when the 20,000 banks of the country all together stop loans and call in loans. The result is the breakdown of business and the wrecking of industry.

Since it is evident that panics are caused in this way, the power over credit should be taken from private hands and lodged in the

government where it rightfully belongs. This is the intent of the Constitution of the United States. See Art. I, Sec. 8, Par. 5.¹

With the proper regulation of credit there would be no such thing as a depression. America has all the factors that go to make a continuous and uninterrupted prosperity. There is a wealth of raw materials, highly perfected machinery and trained workers. To put these into operation and give us what we call healthy business activity and prosperity, where every man who wants to work, has plenty of work, there is needed what is known as money or a medium of exchange. Now it has been shown above that the real money in the country does only 1% of the business of the country. So what is called credit is the moving power in the other 99% of the country's business. And this credit is simply manufactured by the banks. And the banks can loan out in credit ten times as much as they actually possess in real money. Now this credit gets its value as money simply because the people of the country "honor" it as money.

This gives us the strange situation in which real money so-called with the government stamp on it is used in only 1% of the country's business transactions and credit or bank manufactured money in the form of checks, drafts, and bills of exchange in 99% of the country's business transactions. Now this is a situation in which they who control credit control the country's business life. It is inconceivable that any private group should have the power to manufacture 99% of the country's money.

Since credit gets its value only from the fact that the people "honor" it, again it is inconceivable that the profits arising from it should go to private groups. In his Encyclical *On The Reconstruction of The Social Order*, Pope Pius XI says:

In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is con-

¹ For a good treatment of certain phases of the subject of money, consult Chapters 3 and 4 in *Imperial Washington* by R. F. Pettigrew. Chicago, 1922. This book contains sound ideas on the subject, set forth by a man who was honest and of long experience in public affairs.

For further treatment of the subject in detail, consult articles by Robert Hemphill, financial authority for the Hearst papers.

For a very good treatment of money as a function of government, belonging to the sovereign power and for very excellent ideas on the subject of credit, consult a recent book by Christopher Hollis, *The Breakdown of Money*. New York, 1934.

For many fine ideas on the subject of money and credit consult a book by Garet Garrett, *A Bubble that Broke The World*. Boston, 1932.

centrated in the hands of a few, and that these few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.

The Holy Father further says that whatever concerns the welfare of all should not be in the power of private individuals but should be under the control of the government. If this statement applies to any one thing with full force, it surely applies to money and credit.

Let us glance for a moment at a situation that arises when a panic is caused by all banks calling in loans and refusing further credit. Here arises a moral issue, because a situation is produced in which borrowers are asked to perform a physical impossibility. Here is the situation. Banks extend credit over a period of years, usually about seven years, and then stop and call in the loans. Here arises the impossibility mentioned above. In the last period of extending credit the banks loaned out in credit what amounted to a debt of \$250,000,000,000. That is the figure given by some authorities. Other authorities give the figure as \$60,000,000,000. Now to be conservative let us take the latter figure, that of sixty billions.

How is it to be paid back? Now we have shown that when a bank loans, it does not loan money except in trifling amounts. We showed above that banks can't loan money, that is real money, with the government stamp on it, because they possess such small amounts of it which they must retain for their daily business. Now instead of real money they loan credit, that is they manufacture money in the form of checks, drafts and bills of exchange. Now for the very same reason that banks can't loan real money, the borrowers can not pay back real money. It is not available, as we showed when we accounted for the five billions in circulation. Moreover, borrowers can not pay back in kind, that is, in the same form in which they received the loan, because they haven't the legal right to manufacture money as the banks have. Therefore, the only way the borrowers can pay back is by surrendering to the bank their business, their homes and other valuables.

It is quite evident, then, that when banks stop loans, call in credit and create a panic, business is largely crippled thereby and consequently the income of many who have borrowed from banks stops right here, and they can pay only by surrendering what they have spent their lives in building up.

By what moral right do banks have the power to manufacture money? By what moral right can banks loan ten times as much as they actually possess? By what moral right can banks demand back payment in full in real money, what they never loaned in real money, and which furthermore does not exist?

Hollis in his book, *The Breakdown of Money*, says in the Introduction (p. xviii) — "Now there is no dispute about the fact that our economy is built up by bankers, lending money that they do not possess, never have possessed, and never will possess, on the calculation that they will not be asked for that money in notes or coin, nor can there be any sensible dispute about the importance of the fact."

Let us again quote from the great Encyclical of Pope Pius XI, *On the Reconstruction of the Social Order*:

But it is the capitalist economic regime, that, with the world-wide diffusion of industry, has penetrated everywhere particularly since the publication of Leo XIII's Encyclical. It has invaded and pervaded the economic and social sphere even of those who live outside its ambit, influencing them, and, as it were, intimately affecting them by its advantages, inconveniences and vices . . . immense power and despotic economic domination is concentrated in the hands of a few, and those few are frequently not the owners, but only the trustees and directors of invested funds [bankers] who administer them at their good pleasure.

This power becomes particularly irresistible when exercised by those who, because they hold and control money are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.

This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition. . . . This concentration of power has led to a three-fold struggle for domination. First there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the state, so that its resources and authority may be abused in the economic struggles. Finally, the clash between states and themselves.

You assuredly know, . . . and you lament the ultimate consequences of this individualistic spirit in economic affairs. Free competition is dead; economic dictatorship has taken its place.

Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly

measure. Furthermore, the intermingling and scandalous confusing of the duties and offices of civil authority and of economics have produced crying evils and have gone so far as to degrade the majesty of the State. The State, which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become a slave, bound over to the service of passion and greed . . .

Since the present economic regime is based mainly upon capital and labor, it follows that the principles of right reason and Christian social philosophy regarding capital, labor and their mutual coöperation must be accepted in theory and reduced to practice. In the first place, due consideration must be had for the double character, individual and social, of capital and labor, in order that the dangers of Individualism and of Collectivism be avoided. The mutual relations between capital and labor must be determined according to the laws of the strictest justice, called commutative justice, supported, however, by Christian charity. Free competition and still more economic domination must be kept within just and definite limits, and must be brought under the effective control of the public authority, in matters appertaining to this latter's competence. The public institutions of the nations must be such as to make the whole of human society conform to the common good, i. e., to the standard of social justice. If this is done, the economic system, that most important branch of social life, will necessarily be restored to sanity and right order.

The substance of this long quotation is briefly as follows: The economic system of the country is under the control of bankers, because they have control of money and credit. They are responsible for the present deplorable condition of the nations. This economic domination, this control of money and credit, must be brought under the control of the state for the good of all.

Bearing in mind these words of the Holy Father and knowing the working of our financial system, how can we derive practical advantage from this knowledge?

Pastors and religious superiors who must build churches and schools should ponder well the relations between money, credit and depressions. Under the present system a depression will occur about every seven years. That has been the actual practice in the past and there is no reason why it will not be so in the future if we remain under the same financial system. Religious leaders who borrow money from banks might well consider another method of raising money to finance building operations.

Why should not pastors who have to finance building operations ask their own Catholic parishioners to loan them their money at 3% interest? Why should they go to the banker and pay 5%?

A Suggestion to Pastors For example, imagine the following case: A pastor of a community of about 5,000 population, mostly Catholic, has to build a school at a cost of \$100,000. Ordinarily he goes to the banker and borrows the money at 5%. Now why should he not go to his own parishioners and get the money from them at 3%? In case he goes to the banker and gets the money, he is really getting the money of his parishioners, because it is their money on deposit at the bank that the banker loans him, and he has to pay 2% more for it. If he gets the money from the parishioners at 3%, he is saving 2%, which means the parish saves 2%.

This suggested plan is not merely imaginary and visionary. It has been tried out by some pastors and found satisfactory. In case of loans by the parishioners the pastor should give security with the guarantee of the bishop.

Modern social leaders, the so-called friends of the people and the proletariat, often preach hatred and rebellion against the rich.

The Relations of Capital and Labor In every wealthy man, industrialist, commercialist and capitalist, they see the oppressor and exploiter of the masses, they consider him useless and even a pernicious factor in human society and social progress. Therefore, he must be eliminated. What is the conduct and doctrine of Christ relative to the wealthy and the capitalists?

It is splendidly exemplified in His meeting with Zaccheus. Zaccheus was a wealthy man, chief of the publicans, supervising the collection of taxes and customs due on exports. The abuses, briberies and exploitations of that day were outrageous, and these Jewish publicans became the object of detestation to their fellow Jews. They were habitually termed "sinners," a word of deepest contempt. They were looked upon by the people as parasites and extortioners, just as the industrial laborer of today looks upon the capitalist, who becomes wealthy through the sweat of the laboring man. Jesus saw Zaccheus in the tree and said to him: "Zaccheus, make haste and come down." Zaccheus was hated by the people, and undoubtedly with good reason. They murmured, we may imagine, when they saw the kind and cordial reception which Jesus gave him; they called him a "sinner." His offer to make four-fold restitution to those whom he wronged and swindled, indicates that he must have enriched himself considerably by oppressions,

fraud and exploitation. "Sinner," they sneered. We cannot make the contrast strong enough. Here is Zaccheus, the despised and scorned wealthy man, facing Jesus, the greatest friend of the suffering and oppressed, surrounded by the proletariat of the whole city. They looked expectantly to Jesus. It was an opportune moment, when the Master was expected to thunder a "woe" upon the rich. And the crowd was waiting to hear it. It would have been so easy to incite them against the wealthy, it would have been quite natural for the disinherited, hard-working classes to lend a willing ear to rebellious words, words of condemnation, they would have cheered Jesus in wild applause.

But Our Saviour disappointed them, "He received him with joy," with kindness and accompanied him to his house; He, the friend of the masses, of suffering humanity, a guest of a sinner, of a publican, a capitalist, who was thriving and prospering on the poverty and misery of the people.

Christ did not hate the wealthy; He included them in His divine love. Of Zaccheus He said: "he too is a son of Abraham." By this friendly and kind attitude, Jesus achieved more than He could have hoped to achieve by animosity, and rousing the anger, hatred and revenge of the people. Zaccheus, taken by surprise, declared himself willing to give half of his goods to the poor, to restore fourfold to those whom he wronged. A splendid victory of love and kindness. A success for the soul of Zaccheus, and a grand success also socially for the poor and needy of that city. A fine lesson for our time. Violent outbreaks, riots, strikes are concomitant evils of modern class-wars. But they are not always successful. Do they not often defeat their own purpose and increase instead of lessen the misery? Envy, hatred and revenge are at the bottom of them. Peaceful and sober methods used and resorted to by laborers and employees, generally result in a better understanding and meet with more willingness and consequently greater success with the capitalist and employer. Jesus is aware of the changed attitude of Zaccheus and praises him. Why? Because he is willing to make restitution, because he is willing also to help the poor. Does He ask him to give up his wealth? No, not a word to that effect. Zaccheus retains his goods and is nevertheless a son of Abraham, who can be saved. Wealth, therefore, is not intrinsically evil.

Man in the Garden of Eden was not to be idle. The law of labor

existed in the social economy of the terrestrial paradise, for Adam was commanded to cultivate the garden and to subdue the earth.

But the work was a pleasure, only after the fall did **Labor and the Gospel** it become a burden. "In the sweat of thy face, thou shalt eat thy bread." Since that day man is trying to avoid work. Among pagans manual work was a disgrace. Slaves, women and children, mere chattels of the freeman, were forced to perform manual labor. The freeman, the master, was ashamed of it, and among some nations he was even forbidden by law to perform it. Labor lost its dignity. And yet *homo nascitur ad laborem, et avis ad volatum* (Job V, 7). And the law of labor is the fundamental law for social happiness, social order and economic progress. Christ recognized and perfected it by word and example.

Christ worked as a boy and as a youth. He was the *fabri et quaestuariae filius*. He willed to be born into the home of a manual laborer. He followed the trade of his foster father, and after Joseph's death he was the bread winner of the little home at Nazareth, and even though King of Glory, he performed his work. Later on He returned to the synagogue of His home town and taught. Amazed at His wisdom and miracles, His town folks asked: "How came this man by his wisdom and miracles, is not this the carpenter's son?" They knew Him only in His capacity of a laborer. He did not despise work, in the sweat of His brow did He eat His bread. "Did we learn nothing more regarding labor from the New Testament, we would have evidence enough to raise it to the summit of dignity and glory of its association with the God-Man" (J. Husslein, *op. cit.*, p. 171).

When He began His public career, He no doubt discontinued His regular trade, but He was more intensely occupied than ever as teacher and master leading souls to God, preparing the apostles for their future work, and "going about doing good." One day passing through Samaria, He sat down by a well *fatigatus ab itinere* and asked for a drink of water; such scenes must have frequently occurred during His public ministry. He was always "most intimately connected with the labor world. Into this He willed to be born, in this He toiled, from this He chose His apostles, to this He particularly appealed in His imagery, by this He was followed in crowds made up for the great part of slaves, and the city proletariat, shepherds and herdsmen, fishermen and farmers" (Husslein, *op. cit.*, p. 183).

For these He consoles the poor, heals the sick, blesses the children, raises the dead and gives all His service and His life. Thus He restored the dignity and honor of labor, which forms the basis of economic prosperity, social equality and pacification.

Yet, work will always be work, hard, strenuous and toilsome, it will be a cross. But "if any man will come after me, let him take up his cross daily" (Luke IX, 23). This daily cross is nothing else but daily work, daily duties. There are other crosses, such as poverty, suffering, misfortune, but these do not rest daily on the shoulders of all men, and still the above words were spoken to all, according to St. Luke. Fallen human nature seeks after comfort and ease, shirks laborious, daily work and duties, heart and soul are set on enjoyment, and wealth without labor, exertion or effort. To fulfill our obligations and to discharge our duties faithfully, punctually and exactly in the routine work of our vocation and state of life demand sacrifice.

And herein consists the cross, which we must take upon our shoulders daily. The parable of the Ten Talents condemns laziness and sloth. The master punished the unfaithful and unprofitable servant, because he buried his talents, and used the severity of his master as a cloak and excuse for his negligence. Even today there are many, who find excuses for their laziness and idleness, in the unfavorable economic conditions, in the hardness, uncharitableness, injustice and slave-driving methods of the employer. To such we might justly retort: you knew that conditions were bad, but why did you not work the harder to master the situation? The little they do possess, they shall lose on account of their idleness.

Christ preached the law of charity that should govern and regulate the relations of capital and labor, employer and employed. "The love we are to have for our neighbor, a love to which industry and commerce may set no limits, is the love wherewith Christ loved us" (Husslein, *op. cit.*, p. 175).

"Apply this to our industrial relations and forthwith all our problems of real moment are solved. Difficulties such as must always arise, could not fail of ultimate adjustment in an atmosphere of friendship and brotherhood, where employer and employed recognize each other as fellow servants of God," and friends and brothers of Christ. "There is the Christian solution and the only solution of the labor problem" (*Ibid.*).

Christ did not remove or abolish the ancient slave-system, but He rendered the condition of slaves bearable and meritorious. He reinstated their universally forgotten rights and established their dignity and equality, and made them children of God and brothers of the master. He elevated and rendered supernatural man's work, and insisted on service through love. "I have given you an example, that as I have done to you, so you do also" (John XIII, 15). Christ came, not to be served, but to serve in patience, obedience, contentment with His lot.

Our Divine Reformer did not abrogate the existing economic institutions, differences of rank, class and possession, but He labored to lessen these differences and their effects. For this reason He bids masters and employers and those in authority not to forget that they too have a Father in heaven, to whom they will have to answer for the use made of their power and influence and whose representatives they should be on earth, by their justice, goodness and mercy; He reminds them too that as Christians they are the brethren of those under them, and ought to respect and love each of their subordinates as a brother and an equal. Thus, the transformation of our social system, the solution of the labor question, will find a sufficient guarantee in the acceptance of His teaching, in principle and practice.

For the Christian, work has been sanctified and sublimated by the example of his Master, and if combined with prayer, it becomes a source of supernatural merit. Fidelity and conscientiousness in work will be amply rewarded: "Because thou hast been faithful over few things I will place thee over many things: enter thou into the joy of thy Lord" (Matt. XXV, 23).

The modern materialist and atheist is unaware of these consolations. He is loath to hear any reference to a heavenly recompense for work done on earth. The example of Christ is meaningless for him, he refuses to believe in Divine Providence, prayer does not lessen his daily cross. Hence the impetuosity and passionate eagerness with which he struggles and vies for a liberal and copious remuneration in this world. He sees the solution of the burning economic question in high salaries, and condemns Christianity as anti-social, since, according to his narrow mind, it consoles the laborer by holding out to him a future reward

in heaven for his work, but makes no provision for a just, material remuneration. But such reproach is not justified. Christ and Christianity have always defended the right of the laborer to a just compensation and wage, according to the principles of justice, tempered with charity.

According to the natural and divine law, man has a right to live, but cannot live without working and toiling: "In the sweat of thy face, thou shalt eat thy bread." In his work, man finds the necessary means of sustenance, the compensation for his efforts, the *merces laboris*, his salary. Christ confirmed this law.

When He sent out His seventy-two disciples, He said to them: "Carry neither purse, nor scrip, nor shoes . . . into whatsoever house you enter . . . in the same house, remain, eating and drinking such things as they have: for the laborer is worthy of his hire" (Luke X, 4-7). Christ had expressed similar thoughts before: "For the workman is worthy of his meat" (Matt. X, 10). The laborer has a right to be supported by him, for whom he works; the latter must give him a sufficient compensation. The worker has the right to be paid, the employer the duty to pay. This is the clear and unequivocal doctrine of Jesus. Expenditures of energy, and the needs of the laborer are the titles upon which this right is based. The recompense, then, must at least represent the equivalent for the expenditure of human energy. Justice demands this. He who does not work, is not entitled to any reward, he shall not eat (St. Paul). Only the laborer is worthy of his hire. Who is a laborer? Not he only who works with his hands, but also the intellectual worker. The title to receive wages, was not based on manual work in the case of the Apostles, it was mental work, preaching and teaching.

"Worthy of his hire" — what does it mean if not a wage, a just wage? But what is a *just* wage? Our Saviour was thinking principally of food and clothing. Labor must produce for the

laborer sustenance sufficient for himself and his dependants. He who works shall not starve nor freeze.

The Just Wage The just wage, therefore, is first of all a living wage.

But a bare living wage is not sufficient. The laborer has a right to a decent and suitable livelihood, which enables him to make sufficient provisions for the future security of his family. This right is not to be based solely upon the value of his work and on the expenditure of energy, but also on the dignity of human personality, on the right to life and the consequent right to im-

munity from bodily injury. The laborer has the duty to preserve his life, to care for his family and children, therefore he is entitled to the means which enable him to meet this duty and obligation.

The attitude of the householder in the parable of the laborers in the vineyard is, according to Jesus, the pattern of Divine Justice. He hired laborers and agreed to give them, "what shall be just." A wonderful lesson for our modern employers. He incurred the resentment of those who had worked all day, but unjustly so, because he did not agree upon a set price, but only to pay a just wage, to all. St. James (V, 4) thunders a woe to those who withhold from the laborer his just hire: "Behold the hire of the laborers, who have reaped down your fields, which by fraud has been kept back, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth."

The civil government in Palestine at the time of Jesus was in the hands of the Romans, a fact which caused bitter resentment especially among the leading parties of the Jews, the Pharisees

and Herodians. What was the attitude of Jesus towards this imperial government vested in foreign, pagan rulers? Did He preach war and rebellion against it? Was He sharing the opinion of His contemporaries, that the Messianic Kingdom can only be established after the overthrow of the provincial Roman authority and power?

On the contrary, Christ recognized this foreign sovereignty and displayed a loyal attitude towards it. He never even thought of an incompatibility of the Kingdom of God, which He preached, with the Empire. In it and in its representative He saw the instruments of God, not the work of Satan. Accordingly, He demanded and Himself practised obedience to the civil authorities, regardless of their worthiness or unworthiness. To prove this, let me recall the behavior of Jesus before the judgment seat of Pilate. Religious motives induced Him to accept the unjust sentence of the Roman Procurator. When Pilate emphasized his power over the life and death of Christ, Jesus acknowledged and recognized the fact with the words: "Thou shouldst not have any power against me, unless it were given thee from above" (John XIX, 11).

Christ also demanded of others loyalty and obedience to the civil authorities. This is evident from the incident of the coin of tribute. The payment of tribute to the hated, pagan emperor

was an intolerable burden to the Jews, so much so that a few decades previous, this question caused a rebellion and insurrection under the leadership of a Judas of Gamala (Acts V, 37). Asked for His opinion, Jesus gave the well known answer: "Render to Caesar (in the form of tribute), the things that are Caesar's [property] (Matt. XXII, 21).

This reply came after a *demonstratio ad oculos*, and it covers first and foremost this particular incident. But from this remarkable sentence we may conclude that Jesus has given a doctrine for all times and all people; that for Him there is no exclusive ideal of a state; that He does not make the political ideal of his countrymen, i. e., the purely theocratic state, His own, but simply recognizes the existing order. He is indifferent toward the bearers of the temporal power and the constitution of the state in general. The world-empire of pagan Rome is no absolute obstacle for the establishment and development of the Messianic Kingdom. Hence, Jesus not only considered the claim to the tribute as legal and its payment as ethical, but even as a moral right and moral obligation. The national *usus loquendi* of the verb ἀποδίδομαι justifies this deduction; for its sense is to give back or make restitution, it implies the duty to give.

In the same breath the Blessed Saviour added: "and to God, the things that are God's," although the question of the Pharisees and Herodian emissaries did not call for this addition. But the fact is significant. Does He mean to insinuate that both obligations are on a par with each other?, or, that by fulfilling the obligation toward the civil authorities, God *ipso facto* receives his due, too? By no means. On the contrary, the fact that the second part of His answer was uncalled for lends emphasis to its implication: that the fulfillment of the claim of God is far more important than that of merely human claims, as if He meant to say: "Yes, give to Caesar what belongs to him, but more so to God that to which He is entitled."

The circumstances, that both sentences are categorical and in coördinate juxtaposition, and that the addition was made without any obvious reason, justifies the assumption that Jesus intended something more than merely to escape the snare laid for Him. Just as He speaks of a positive claim and right of God, so also is He thinking of positive claim and rights of the state. The demand to pay tribute may be generalized: Whatever is due to the *de facto* established

Christ's
Sanction

government, whatever is necessary for its permanent order and stability and the further development of the political and social commonwealth, falls under the moral duties and obligations of the members of the state. This moral obligation is adequately sanctioned and well-grounded: "Be subject to 'legitimate authority' for God's sake: Let every man be subject to a higher power for there is no power but from God . . . and those that are, are ordained of God: therefore he that resisteth the power, resisteth the ordinance of God" (Peter II, 13-17; Rom. XIII, 1).

The pericope of the coin of tribute shows that Christ stood in positive relationship to the civil authorities of His time. He regarded them as an ethical, rather moral power, to whom the subject owes respect, reverence, fealty, loyalty, sacrifice and obedience. And His positive answer implies His refusal to have anything in common with the Jewish party that protested against the legitimate authority and refused to recognize the Roman Emperor as sovereign. Logically enough, Jesus would not be forced to accept any position which might be construed as hostile to the present regime. Hence, He disappeared when the people wanted to make Him king.

Christ admitted the established government of the New Testament era, and the constitution of the Roman world-empire, and He vindicated the rights of its rulers in the eyes of the citizens of the state. But this does not mean that He approved of all the measures and methods of the civil powers: "All whatsoever they shall say to you, observe and do; but according to their works, do ye not" (Matt. XXIII, 3). He postulated the right of criticism and made use of it occasionally, just as He criticised the spiritual leaders of the Jewish people.

Jealousies and disputes over precedence arose among the Apostles on more than one occasion and Jesus tried to settle them by persuasion and by instilling the right spirit. When the sons of

Zebedee voiced their claims, He corrected them *via negationis* and *via affirmationis*. *Via negationis*, He used as an example the conduct of the civil powers:

"You know that the princes of the Gentiles lord it over them, and they that are the greater, exercise power over them. It shall not be so among you" (Matt. XX, 25-28). He noticed among the civil rulers a lack of the right spirit; the lack of an indispensable sense of responsibility; they abuse their position

and show lack of consideration for their subjects, and are guilty of oppression, violence, caprice and tyranny. They are out for the gratification of their self-interest, ambition and for aggrandizement. Their authority becomes an instrument for their own interests, rather than for the common good. Jesus describes them as a deterring example. *Via affirmationis*, He establishes the right relationship between the rulers and the ruled. They must be free from ambition and further the welfare of all. The people exist not for the sake of the government, but the government is for the people. The ruler has the greater obligation, he must provide, he must work most, serve and become the servant of all. This is the genuine democratic spirit. These lessons of government are grand and sublime, deep and prolific. They are meant for any and every sovereign ruler: national or local; emperor, king, president or dictator. If they are practised, the result will be peace, harmony, prosperity, social equalization and economic progress.

By recognizing the contemporary form of government, its positive authority and autonomy, Jesus nevertheless did not acknowledge its right to absolutism and despotism. He considered it as subordinate to the Kingdom of God, and consequently He Himself did not participate in the political and civil life and activities of His day. He was about His Father's business, and absorbed in the task of His life. Hence, He regarded it an intrusion into His work, when a man tried to draw Him into the political forum, asking Him to be judge in a civil case about the division of an inheritance. "Man," he quickly replied, "who has appointed me judge or divider over you?"

From the study of Christ's teachings, it becomes evident that the panacea for all social, political, economic and moral ills is the sociology of Christ, which we may rightly call, "a standard set up unto the nations" (Is. XI, 12). Christ must be

Conclusion restored to the position of the cornerstone for He has been rejected by the builders of nations and political systems. His principles alone assure for us temporal and eternal happiness. In Him alone is salvation.

DISCUSSION

FR. CLAUDE VOGEL, O.M.Cap.:—Fr. Hyacinth has given us a good selection of Gospel texts which are basic for the social principles of today. That the tenets of justice and charity so emphatically taught by Christ were caught by the primitive Church, we know from Apostolic and Patristic writings. Passing over the Epistles of St. Paul and the Acts of the Apostles with their evidences of organized charity among the Christians, we shall briefly note how the spirit of charity which distinguished the Apostolic Church persevered in the Church of the early Fathers. The scope and manner of exercising charity in the primitive Church is more than hinted in the *First Apology* of St. Justine the Martyr where we read: "And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word, takes care of all."¹ Similar references to the practical charity of the Christians are given by Tertullian,² Dionysius of Corinth³ and others.

"The poor you have always with you," and there will always be occasion for relieving the needy. This is perhaps more true today than ever before, yet with all our charitable propensities, wisdom and common sense dictate the judicious exercise of charity. Indiscriminate generosity may easily foster indolence and vice and put a blight on honest toil. Such promiscuous charity may in the end be more injurious than beneficial to society. Even so generous a soul as St. Paul realized this and laid down the strict maxim: "If any man will not work, neither let him eat." Interesting it is to note how the Church lived up to this principle. The truly poor were well known to the bursar of charity as we gather, from the catalogue or *matricula* where the names of the deserving poor were entered. *Matricula* was also the name of the house where the poor were fed. In the Testament of St. Remigius we read of the: "*Matricula Sanctae Mariae, quae dicitur Xenodochion, ubi duodecim pauperes stipem expectant, solidus dabitur.*"⁴

The head of the charity organization was the bishop who judiciously dispensed charity mainly through the deacons. We read that the deacon St. Lawrence knew his poor (*pauperes singulos apprime nosset*),⁵ and that Pope St. Cornelius (250) could say that the Roman Church fed 1500 daily. This personal knowledge of the deserving poor is also attested by the *Constitutions of the Apostles* where the following advice is given to the dispenser of charity: "It is thy duty to oversee all people, and to take care of them all. For they that give gifts do not of their own head [*non ea statim ac temere*] give them to the widows, but barely bring them in [*simpliciter in communem arcam conferunt*], calling them free-will offerings that so *thou that knowest those that are in affliction* mayest as a good steward give them their portion of the gift. For God knows the giver, though thou distributest it to those in want

Knowing the Poor

Knowing the Poor

that give gifts do not of their own head [*non ea statim ac temere*] give them to the widows, but barely bring them in [*simpliciter in communem arcam conferunt*], calling them free-will offerings that so *thou that knowest those that are in affliction* mayest as a good steward give them their portion of the gift. For God knows the giver, though thou distributest it to those in want

¹ *Apol.*, LXVII. Trans. from: *The Ante-Nicene Fathers*. Buffalo, 1886, I, 186.

² *Apol.*, 39, ML. 1, 468.

³ *Ap. Euseb.* H. E. 2, 236; MG. 20, 387.

⁴ Cf. Fl. Ogara, S.J., *Periodica De Re Morali, Canonica, Liturgica*, Romae, 1933, XXII, p. 13*, Note.

⁵ *Ibid.*, p. 14*.

when he is absent. And he has the reward of well-doing but thou the blessedness of having dispensed it with a good conscience."⁶

Moreover, in order to insure the systematic distribution of alms it was customary to divide the cities into districts and assign the care of the poor in them to the deacons. Thus St. Clement of Rome divided Rome into seven districts for seven deacons. St. Evaristus (112) appointed the presbyters to this work, while Pius I (c. 150) ordained twenty-one deacons and placed them under the supervision of an arch-deacon. Pope Fabian divided the city into fourteen districts and out of respect for the original number seven assigned two districts to each deacon. Thus down to the time of Constantine the solicitude for the poor and the administration of the alms were under the control of the bishops who aimed at helping only deserving cases.

Deacons and their Districts

To what extent efforts were made to safeguard the alms of the faithful we see from the provisions made for caring for transients and visitors to the cities. We read in the *Didache*:⁷ "Everyone that comes in the name of the Lord shall be received; but afterwards, investigating, you will know him, for you will have an understanding to discern the right and the left. If the visitor is a transient, assist him as much as you can; but unless it is necessary, he shall not remain with you for more than two or three days. If, however, he desires to stay with you and he plies a trade, he shall work and eat. If he has no trade, then take prudent care that the Christian live not idly with you. If he does not wish to submit to this, he is profiteering on Christ (*a Christo lucrum quaerit*); be on your guard against such."

Harboring Transients

The *Apostolic Constitutions* and the writings of the Fathers make it plain that the primitive Church not only sponsored organized charity but also had wise regulations for dispensing it. Even then as today undeserving persons were ever ready to prey upon the charity of the Church; but while practising charity toward both Christian and pagan, the Church wisely combatted all profligacy, indolence and capital-making out of her generosity. Our St. Vincent de Paul Society and other charitable associations of today are hardly more efficient than those of the early Church—a striking proof that even in such matters there is nothing in the Church today except what was at least germinally in the Church of the Apostles and the Fathers.

FR. MARION HABIG, O.F.M.:—The Gospel principles, let us not forget, must be applied to all phases of life, and, therefore, also to economics and sociology. It seems to me that among modern sociologists there are a great

The Gospel Principles and Sociology

many non-Catholics and not a few Catholics who, in trying to solve particular social problems in a so-called purely scientific way, lose sight of the fundamental principles which the Catholic child learns when it studies its catechism. If sociologists would only bear in mind at all times at least the principles of ordinary ethics, of natural religion, of sound philosophy—when they abstract from those of revealed religion, which, however, is an unreal situation—they would not make some of the glaring blunders of which they have been guilty.

An application! In the Third Order of St. Francis—you see, we come back again to the Third Order—the fundamental and indispensable principles of the Gospel are embodied in a practical way, in a Rule for everyday life; and

⁶ *Const. Apost.*, III, 4. Trans. *The Ante-Nicene Fathers*. Ut supra, VII, 427.

⁷ *Didache*, XII, 11. Quoted in Latin by Ogara, *op. cit.*, p. 15*.

The Third Order Again

it is for this very reason that the Third Order excels all other social movements as a means for true social reform. "We are fully convinced," declared Pope Leo XIII on one occasion, "that in our age there is no more efficacious remedy for checking the prevailing evils, no better way and means of saving the world and leading it back to a true observance of the Gospel, than the Third Order" (Audience to a delegation of Tertiaries in 1879). Could the great Pope have expressed himself in clearer or more emphatic words?

One more brief remark! Among the topics for general discussion I find mentioned "Christian Socialism." The name is sometimes applied to certain Catholic attempts at solving social problems; but it is a misnomer. My authority for that statement is *Quadragesimo Anno*, in which Pope Pius XI writes: "'Religious Socialism,' 'Christian Socialism' are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a true Socialist." And speaking of mitigated Socialism, the Holy

Father solemnly declared: "We pronounce as follows: whether Socialism be considered as a doctrine, or as a historical fact, or as a movement, if it really remain Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points We have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth." Referring to the Catholic Party in Austria, led by Monsignor Seipel, some newspapers spoke at the time of the "Catholic Socialist Party"—a faulty translation, the correct name of the Party being "Catholic Social Party."

FR.*GILES KACZMAREK, O.M.C.:—In times of economic distress such as we have witnessed during the past years the questions of wealth, poverty and private ownership will naturally receive more than their proportionate share

An Apt Quotation

of attention. Even the Sacred Scriptures will be misquoted and misrepresented in order to stretch a point. There appeared an article of this sort in the "Today" column of *The Boston American* (June 18, 1934). Mr. Brisbane commented on the decision rendered against a certain Mrs. Lucy F. Kirk, Christian Scientist, by Judge Paul Bonyngne, because the plaintiff, true to the teachings of her sect, refused the assistance of a doctor. The columnist continues:

"It is respectfully suggested by this writer, who believes in old-fashioned science, and not Christian Science, that the trial in question suggests the ancient time of Haroun Al Raschid rather than a modern American court.

"Suppose an ordinary Christian, not a Christian Scientist, had appeared as plaintiff against a man saying: 'This man struck me on the side of the head, knocked me down, and compelled me to give him all my money. I want him punished, and I want damages.' Would the justice have said to the plaintiff: 'You call yourself Christian. Don't you know that Christianity teaches you, if you are struck on one cheek, to turn the other cheek; did you do that? Don't you know that your Christian religion commands you to take all you have and give to the poor? Is it not evident that this highwayman was poor? If you were a sincere Christian, you would have turned the other cheek, to be knocked down again, and would have given him what money you had at home, as well as what you had with you. You have no standing in this court, because you call yourself a Christian and don't turn the other cheek, and don't take all you have and give to the poor.'"

Now Christ does not command everyone to "take all you have and give to the poor." If we refer to the episode between Christ and the young man we shall find that our Lord gives a command and a counsel.

Correcting The former affects all: "If thou wilt enter into life, keep
a False the commandments" (Matt. XIX, 17); the latter: "If thou
Impression wilt be perfect, go sell what thou hast, and give to the poor,
and thou shalt have treasure in heaven; and come follow
me" (Matt. XIX, 21), affects the chosen few.

Christ does not condemn wealth and earthly possessions, and still less does He justify the attacks of highwaymen on the plea of poverty. He does, however, warn His hearers of the dangers of earthly possessions to the acquisition of man's final end. "Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven" (Matt. XIX, 23, 24).

Father Hyacinth in his ably written paper dwells on this point rather extensively and is to be congratulated on his forceful presentation of Christ's insistence upon the observance of the laws of justice.

MORAL THEOLOGY AND SOCIOLOGY

FR. SYLVESTER BRIELMAIER, O.M.Cap., J.C.D.

In order to make clear the relationship which exists between moral theology and sociology, it will be helpful to preface this paper by a few remarks concerning the scope of moral theology, and the status of man as a member of the Church and of the State.

The Church may be viewed from a twofold aspect. First, we can contemplate it as an integral part of that vast society which embodies the Church Militant, the Church Suffering, and the Church Triumphant, and has Christ as its Head.

Moral Order The moral order holds good here, being made up of the relations that exist between God and the individual soul. Technically we speak of the internal forum or forum of conscience. The Roman Pontiff is the highest earthly superior in this forum. However, he does not act as head of the Church taken in this sense, but rather as Vicar of Christ, in the name of Christ, *cum potestate vicaria*. This is the proper sphere of moral theology, the science of personal sanctification.

Secondly, the Church can be considered as a visible society on earth, complete in itself, endowed with all the power requisite for attaining its proper end. The members are bound together and to the society by the relations which compose the

Social Order social order. Taking the Church in this sense, the Roman Pontiff is its head, its absolute sovereign, *cum potestate propria*, power derived from his very office to make laws, conduct trials and punish delinquents. It is the external forum in which everything is guided by external appearances, based on proofs or legal presumptions. This is the province of canon law, the science of social religious perfection.

As a member of civil society, man has other relations of a social character, which give rise to various rights and duties. It is the purpose of civil law and sociology to determine and regulate these relations in a manner most conducive to the common good.

In practice it is not always easy to draw a clear line of demarcation between the moral order and the social order, between the internal and the external forum, and consequently between moral

Mutual Relations theology on the one hand, and on the other canon law, civil law and sociology. The reason is manifest. To a great extent the enactments of human legislators, both civil and ecclesiastical, as well as the postulates of the social sciences, bind in conscience and therefore affect the internal forum. The moralist must constantly follow up the findings and developments of these various sciences in order to apply his principles of morality to present-day conditions. Unless this is done, the science of moral theology will eventually degenerate into a theoretical treatment of obsolete questions. There is an axiom to the effect that "*nemo bonus moralista, nisi bonus canonista.*" With almost equal truth one might demand of the good moralist that he be conversant with at least the rudiments of civil law and sociology.

Leaving apart all further mention of civil and canon law as not having a direct bearing on the subject of this paper, it has been indicated that moral theology must take cognizance of the tenets and trends of sociology. However, there is even greater reason for emphasizing that sociology must ever be mindful of its ethical basis. Of what avail is it to discourse on so-called "social values," "social duties," "social conscience," and "social righteousness," if these terms are allowed to remain in the abstract, and are not narrowed down to specific duties of individual consciences. At the First National Conference of Catholic Charities, Mr. Thomas Woodlock, of New York, spoke of "The Development of the Social Conscience." Among other things he said:

There is no social righteousness other than and apart from individual righteousness, and there can be no social conscience as such other than that which results from individual consciences functioning upon social matters. In talking of the social conscience we mean not even this union of individual consciences, but merely the individual conscience of each one of us considering and judging of social affairs and making clear to each of us our duties arising out of our positions in human society. And in discussing the Development of the Social Conscience consideration is to be given to the individual Catholic's viewpoint and attitude on the great social questions of the day.¹

It would be exaggerating the intimate relation which exists between moral theology and sociology to state that the basis of the latter is entirely a moral basis, or that the solution of its problems

¹ *Proceedings*, p. 187.

is exclusively an ethical issue. The social sciences treat of systems and plans affecting a great diversity of subjects whose merits are judged not by a moral standard of right or wrong, but by their suitability to modern social and economic conditions. Nevertheless, mere modification or perfection of system will not suffice to remedy social abuses. Pope Pius XI says emphatically: "No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless first, in the very field of economics, there triumphs moral law based on God and conscience."

The conviction that a solution of the present chaotic social situation is largely ethical is not restricted to Catholic authorities. In one of a series of articles published in *Scribner's Magazine*, a few years ago, Charles A. Beard makes the following pointed statement:

What is the root of our trouble? It lies in our philosophy of life or rather the absence of it, if that is not a paradox. It runs far back to the days of Descartes when philosophers began to divide sharply into idealists, who soared off into transcendental heights, and materialists, who sank down at last with Darwinism into primeval slime, both equally cocksure and equally wrong. The Hegelians cannot feed hungry multitudes and the Marxians in their hour of triumph in Russia are confronted with the stubborn question: Why should any man of superior brains and laborious self-discipline make sacrifices for the proletariat in a world of blind atoms occasionally fashioned in organic form and able to talk? . . . The supreme cause of our confusion is our contemptuous dismissal of ethics. Disgusted with the frauds committed in its name, our best thinkers have turned their backs upon it. Economics and science openly boast that they have nothing to do with it. They are busy with money getting and compound analysis. What ought to be, given our situation, what is just, fair, right, supremely gratifying, and beautiful is thrust aside. The grand conceptions which have inspired millions are swept into the discard by economists as futile if not foolish and, by the communists, as bourgeois prejudices.²

The ethics which he proposes is far removed from that taught by Christ. It is not the "moral law based on God and conscience," of which the Pope speaks. In fact it lacks all foundation, and accordingly could scarcely serve as a basis for social reconstruction. His statement nevertheless points out a principle which is an essential element in any form of progress towards social readjustment, namely individual moral reform. The Rev. M. J. Browne makes the following apposite statement:

² "Rushlights in Darkness," in *Scribner's Magazine*, Vol. XC (Dec. 1931), p. 577.

If anyone thinks that the defects of human dishonesty and greed arise not from human nature but from the capitalist system, that the only way to remedy them is to adopt Communism, and that Communism would dispense with the effort to control the passions of man, he knows very little of the history and methods of Bolshevist government. The Bolshevist Government has found that a change of system does not dispense with moral control. It has found that the change in the system makes a much greater and higher demand upon the individual. Though it is bent on extirpating religion and Christian morals it demands from all Russians a high standard of social conduct. The duty of workers is summed up in the famous phrase of Trotsky, "Work, order, discipline," and it is an iron discipline, absolute obedience, unremitting toil and complete devotion to the common good. Bolsheviks condemn selfishness and greed not with words but with prison and death. When they demand enthusiasm, sacrifice, and toil for the sake of a system which deprives man of political, intellectual and religious liberty, who can complain if the Catholic Church asks men to observe the law of justice and charity in order that they may enjoy individual and social welfare in this life and eternal happiness in the next? *

The Catholic Church is interested in the problems of economics and social service not as ends in themselves, but as having a direct bearing on morality. She does not make the great mistake, so common outside her fold, of considering the **Church and Social Sciences** gospel of Jesus Christ as a mere social code. A prominent non-Catholic minister recently wrote as follows: "A few years ago it was discovered that Jesus talked about the kingdom of God more than anything else. It was also discovered that the kingdom of God was a social order, a society of human beings. This discovery was heralded abroad as the social gospel."⁴ For the intelligent Catholic such extravagances need no refutation. However, the Catholic Church does not go to the opposite extreme of holding aloof from all endeavors to secure economic reform. As Hilaire Belloc expresses it: "The economic province touches human life at so many points (though not at all points as materialists pretend) that the Catholic Church, whose business is human nature and the salvation thereof, more largely affects economic circumstances than she does the mode of political government, more than she does the scheme of rewards and punishments under civil law, and almost as much as she does the terminology and framework

* "The World Economic Crisis and Catholic Teaching," in *The Irish Ecclesiastical Record*, 5 series, Vol. XLI (April 1933), p. 355.

⁴ U. R. Bell, "The Church and Social Uplifters," in *Scribner's Magazine*, Vol. LXXXIII (April 1928), p. 469.

of human philosophic science.”⁵ Briefly one might say that Christian sociology is nothing less than “the science of charity and social justice.”⁶

Incidentally it might be pointed out that the term “social justice” appears to be a modern addition to the catalogue of virtues. It does not quite coincide with any of the three tradi-

tional species of justice, legal, distributive and commutative justice. Nor is it to be confounded with the virtue of charity. The use of the term

Social Justice is traced to the modern German School of Social Science, which has elaborated the sociological system known as *Solidarismus*. The following definition of social justice is given by Messner in the Goerres-Gesellschaft *Festschrift zum Rerum Novarum*, page 433: “It is that branch of justice which inclines every social group, both as an organic unit and in regard to its own members, to give to all that share in the general well-being, to which they have a right, each in proportion to his or its contribution towards that general condition of prosperity.”⁷

The Rev. C. Lucey explains the system of *Solidarismus* as follows:

The central idea of the system is that twixt the State and the individual or family there are other natural and necessary associations, the most important of which are the occupational groups constituted by all those engaged in the work of production in the same trade or industry. Such vocational groups, representative of the complete organization of both labor and capital within each unit, possess a natural bond of unity between the members of each group and, secondly, between the various groups mutually. This bond is the production of the same sort of goods or services on the one hand, and the furtherance of the common well-being of all society to which each group ministers in its own distinctive way, on the other. Social justice is the distinctive virtue that regulates the activities of these groups, and not legal justice. . . . Hence social justice regulates legislation, rather than springs from it. As the State may not arrogate to itself functions which by natural right belong to any lower bodies within it, but just direct and supplement them as the head does the other parts of the body, so it would be interference savoring of totalitarianism for the State to fetter corporative groups by

⁵ “The Effects of Catholicism on the Distribution of the Means of Production,” in the *Official Report of the First National Catholic Congress*, Leeds, England, 1910, p. 260.

⁶ J. Husslein, *The Catholic's Work in the World*, Benziger Bros., New York, 1917, p. 186.

⁷ Cf. C. Lucey, “On a Recent Study in Social Science,” in *The Irish Ecclesiastical Record*, 5 series, Vol. XLI (April 1933), p. 374.

legislation or to try to make things of obligation in legal justice in this sphere, which are not already primarily a matter of social justice.⁸

The most difficult tracts of moral theology are those which treat of social and economic questions, notably the tract on justice. There has been a constant development in moral theology which tends to definiteness of principles. In the early Church, the Fathers relied almost exclusively on the Scriptures for their moral principles. Thus St. Basil says: "What Scripture forbids we may not do, and what it commands we should not fail to accomplish. But as regards those things on which it is silent, we have the rule of the Apostle: All things are lawful for me, but all do not edify."⁹ Progress has been slow but continuous, and we now have many problems worked out systematically and in detail, so that Catholics now have a rule of conduct which is more definite and better ascertained than the world possessed at any previous period. However, the work is far from complete. The interpretation of the natural law and its application to the intricacies of modern complicated social economics is a task which will require the best efforts of the human intellect to attain a proper solution.

And yet definiteness of interpretation is of paramount importance. Catholics want to know their specific duties, what they must do or avoid, and to what extent they sin by violating their duties. Confessors want to know how to apply general principles of morality to individual cases. In solving a particular question in the *Ecclesiastical Review* some years ago, Fr. Slater makes this statement:

The treatise on Justice is confessedly one of the most difficult in Moral Theology. It is of course desirable that the clergy should be able to get all needful help from their text-books of moral. Writers of those text-books are doing their best to keep pace with the rapid development and continual changes in modern business methods. . . . In the meantime what we think of more importance than up-to-date text-books of moral theology is a thorough grasp of moral principles. If those principles which are to be found in all text-books are completely understood, there should not be much difficulty in solving such questions as our correspondent proposes.¹⁰

⁸ *Loc. cit.*, p. 374 f.

⁹ *Regul. Brevior.* I; cf. J. Hogan, "Clerical Studies," in *The Ecclesiastical Review*, Vol. 10 (April 1894), p. 278.

¹⁰ *Ecclesiastical Review*, Vol. 37 (Nov. 1907), p. 529.

No one will deny that the problems of industrial justice can be solved by reference to the general principles of moral theology. But to assert that they can be solved without "much difficulty" is rather optimistic to say the least. Doctor John A. Ryan writes:

At any rate, we have a right to expect from these manuals not merely the statement of general principles, but the application of these principles to established and widespread industrial practices and institutions. The older writers did this with regard to the practices and problems of their own time. For example, they dealt in detail with such subjects as Mohatra, Emphyteusis, and the Contractus Trinus. For us these have a historical rather than a practical interest; yet they take up the space in our manuals that might be occupied with a discussion of, say the various devices by which a monopoly forces its competitors out of business; stockwatering and its manifold causes, characteristics, and effects; speculation on the exchanges and its various methods; the methods of the trade-unions; donations of "tainted money"; the lawful rate of profit on invested capital; just remuneration for labor; and several other industrial problems. Not one of these subjects is adequately discussed in any of our manuals, except in that of Father Tanquerey. Even Tanquerey's work does not give them all sufficient attention. In most of the manuals many of these topics are not even mentioned. Yet all these topics relate to well-established and very important industrial practices. They certainly do not get anything like the amount of attention that the older writers gave to the practices of their day. It would seem that the readers of our manuals have ample ground for reasonable complaint.¹¹

This criticism by Doctor Ryan is almost as true today as it was when written twenty years ago. It applies in a special way to our American conditions. The European works have this great disadvantage for our purposes that they use a terminology and establish principles which are based on European civil law, or more remotely, on the old Roman law. American and English law have developed to a great extent independently of continental European law both in concepts and in principles. In consequence, the tract on justice as given in such text-books must constantly be revamped when explained to our students. About three years ago a new American manual appeared on the market by American authors. Although it purports to be a "complete manual," you will find it sadly deficient in such practical matters as boycott, strikes, laborers, copyright and patent. Stock market speculation is referred to merely as an example of an onerous contract of uncertain event.

¹¹ *Ecclesiastical Review*, Vol. 37 (Dec. 1907), p. 653.

You will be pleased to discover the heading "Bankruptcy in American Law" in the index, which refers, however, to about ten lines in the text, with no mention whatever about the important question of whether one is freed in conscience by bankruptcy. Slater's *Manual of Moral Theology* was at one time very valuable precisely because of the notes on American legislation added by the Rev. Michael Martin, S.J. The present edition lacks these notes, and the work has accordingly lost in value for American students.

We are sadly in need of a manual of moral theology which takes American social, juridical and economic conditions into consideration. The task of compiling such a text is the work of a life time. Until we have such a manual, or rather in order to make such a manual possible, there is a great demand for special articles and treatises which elucidate specific moral problems arising in the field of sociology.

In conclusion, I wish to emphasize that the common cause of moral theology and sociology is to build up a sound public opinion regarding social and economic principles. We need have no fear of the man who is downright dishonest, for he will be found among us until the end of time. We need not fear him as long as he is branded by the public mind as dishonest. What we must fear is honest men who are formed by false public opinion. In other words it is wrong ideas, false principles and false philosophy that we must dread. "When public opinion honors with its approval actions that are wrong, sinful, then the country is in a sorry plight. And that is the state of our country."¹²

DISCUSSION

FR. MARK STIER, O.M.Cap.:—The modern priest must be well acquainted with the complex social problems of the day. A general knowledge that all men love money and spend most of their time seeking it is not sufficient.

**The Priest
a Leader** He must know the particular consequences of this striving for the goods of the earth, and the particular problems it creates. If Christianity is to remain the great spiritual force of the world, then the priest must not confine his spiritual activity to the sacristy, but must, like St. Francis of Assisi, imitate his Master and move among the crowd. Too often, perhaps, the priest stands before his flock without really knowing, and without appreciating its problems. And yet the priest is by his position a leader of the people. He has the

¹² H. Carr, "Chats on Christian Economics," in *The Pamphlet*, Number 5, p. 5, Toronto, Canada, 1933.

advantage of the reverence, trust, and love of the poor. But if he lacks the knowledge of conditions—a knowledge essential to leadership—he will be supplanted by others who may form the minds of the people against Christ and the Church.

Christianity still retains its influence and sway over the minds of men because Christianity has a weighty message for the working man. But to bring men into vital contact and communication with this great force, competent spokesmen are needed. The Church must gain the masses by the application of Catholic doctrine and moral theology to practical problems. The goods of this earth are intended to assist man in attaining his final end—eternal happiness. All should have an ample sufficiency to live as human beings. No man has a right to monopolize the goods of this world to the injury of his fellow man.

Now, when the workingman sees the Church insisting on these principles of justice he will be more likely to follow her. Men demand not only eternal happiness in another world, but tolerable living conditions on this earth. They argue: Is not Christianity supposed to lessen the wrong, the injustice, and the misery in the world? The ordinary man will not distinguish between Christianity and Christians. If the latter are no better than their fellow men, they will reject Catholic doctrine itself as worthless.

Our social order is and will remain a Christian social order. Some modern sociologists would blindly sweep away religion and the religious past when discussing a "new social order." "Social work" must replace religion.

St. Francis and the Social Order

But experience proves that where religion declines social work languishes. Religion must always be the foundation as well as the moving power of all work for our fellow man.

St. Francis of Assisi is a shining example of social service budding forth from personal holiness. Embracing the lepers and kissing their sores he incited men to care for them.

Practically every medieval town had its Lazaretto to care for these poor unfortunates. He accomplished his most radical social reform by means of his Third Order.

The intimate relationship between man's social life and his religious life remains essentially the same forever. Though contingent circumstances like occupation, dwelling place, etc. change from time to time, man's eternal destiny never changes. The moral law never changes.

It was precisely because the application of moral principles did not keep pace with the growth of industry that a clash between Capital and Labor was inevitable. A general moral deterioration ensued, the most serious of all the obstacles to social peace. Ethics and Sociology were separated from religion and lay-morality resulted. Without God and His law no true social order can be set up. Christ and His principles must be recognized. It is a case of "Christ—or Chaos."

If society is to regain its vitality, it must once more turn towards religion, and realize that religion is not a matter of individual, personal feeling, but the very marrow of our social life. Disregard of the moral law, of the distinction between right and wrong is one of the causes of social evils. It is the Church's right and duty to speak authoritatively on economic problems—insofar as they refer to moral issues. If a man is denied his natural rights, the Church must condemn it as an injustice.

The sociologist has also to deal with political evils—in government affairs, and economic evils in the production and consumption of wealth. Of course, simply enforcing moral principles will not cure all ills. Political and economic evils must be cured by their particular remedies,—but always in accord with sound moral principles. This will remove the danger of neglecting man's ultimate end.

True, the Church is interested primarily in the eternal happiness of man, but she also wishes him to enjoy the present life in a proper degree. What she forbids is an excessive attachment to earthly goods. The Church is necessarily interested in the economic questions because they

The Church and the Social Order

affect the present happiness of her members—and ultimately their eternal happiness. Her part is more that of a judge and a guide in moral issues than specialist in economic problems. The Church's whole teaching, which she has received from Her Divine Teacher, centers about two points: *Confidence* in our Heavenly Father, and the *Brotherhood* of man. By condemning vice and exalting virtue, her teaching is eminently social. Society consists of a multitude of persons, each with his sphere of action, each with his desire of happiness. If each member would wish to be without control, society would become a struggle in which only the strongest would survive. Virtue alone can keep each man in his own orbit and so preserve society. Man is a social being and must be saved as such, i.e., in society.

To-day our purely *material* civilization has reached its highest peak in history. Since the industrial revolution, scientific progress has gone on in leaps and bounds. The results are added comfort, but also complicated social conditions. Most of the old social problems remain, though disguised under modern forms and parading new names. Human nature is fallen and evils will always be present. Man, however, has the inherent desire to correct them.

Non-Catholic social workers rarely strike the root of the trouble. Most theorizers have dealt with merely stimulating causes. For instance, the

Missing the Mark

"broken home" is only the proximate cause of poverty. The ruin of the home itself came from a deeper cause: disregard for the Divine Law—in this case, for the sanctity of matrimony. This short-sightedness makes much "social work" a waste of time. It allows methods which may conceal, but never heal and prevent the evils, because it does not search out the *basic causes* of the social problems.

Perhaps the main difference between Catholic and non-Catholic social methods lies in their respective concepts of the individual. The non-Catholic works at the mass and hopes in some way to reach the component units. The Catholic endeavors to win the individuals and through them to convert the mass. The Catholic stresses the personal relation of the individual soul with God, whereas the non-Catholic ignores the value of the individual soul. Generally, the latter tries to separate religion from moral obligation, and spends his efforts in striving for a purely temporal prosperity.

Like the Church, the Third Order of St. Francis is concerned with economic affairs because they are inseparable from religion, and religion begins with the individual. The Third Order is such a powerful means of social reform because it sanctifies the individual. Thereby it kills the source of all social ills, indifference to religion, and brings back the ideals of St. Francis—Charity, Peace, Justice.

One of the chief causes of poverty is *the insufficient wage*, a result of commercial selfishness. If the selfish employer is responsible for poverty, he is responsible for the consequences of poverty—poor housing, ragged clothing, juvenile delinquency. Such commercial selfishness needs a radical cure, not a mere surface alleviation. This can be accomplished only through the reform of the individual. That is exactly the aim of the Third Order in applying the Gospel to everyday life.

THE CHURCH AND CAPITALISM

FR. EMIL BRUM, O.F.M.

What the Church is, is not hard to say. What Capitalism is, is hard to say. Hence the attitude of the Church towards Capitalism has been often misunderstood and misstated. In order to understand better the true attitude of the Church towards Capitalism let us briefly review some of the many elements that have contributed to the formation of Capitalism.

Despite the fact that the term and concept Capitalism have been used so extensively in popular discussion for the past few years, both the term and the concept are of somewhat recent origin. Werner Sombart in the article "Capitalism" in the new *Encyclopedia of the Social Sciences* says that both are primarily traceable to the writings of socialist theoreticians. Orthodox economists did not use the term or concept until quite recently.

When speaking of Capitalism we must bear in mind that it is not a metaphysical entity; its elements are not a part of the essence of things; the essential notes of Capitalism are determined by usage and experience. Writers on the subject do
No Common Definition not agree on a common definition, but they do include certain elements in the definitions which they give. When they disagree with the definitions of other writers, it is on one or the other point only. It is important to bear in mind what Msgr. John A. Ryan says: "Capitalism is not merely the private ownership and operation of capital, that is of the instruments of production."¹ It is not merely the antithesis of Socialism which advocates the public collective ownership of land and the means of production. We know that in medieval and post-medieval times private individuals owned and managed the means of production; that economy was certainly not dominantly capitalistic. According to Sombart:

Capitalism is an economic system characterized by the predominance of capital. The structure of capitalist economy is aristocratic. The number of economic agents is small compared with the total number of persons participating in economic life, with the result that a large

¹ *Proceedings of the Ninth Annual Meeting of the American Catholic Philosophical Association*, 36 (1933).

majority is subject to the power of a few economic agents. . . . The dominance of a minority is explained by the fact that because of the high standards of technical knowledge and organizational skill required under Capitalism, people of average abilities and fortunes are incapable of assuming the direction of production and can therefore no longer act as economic agents as they could under the handicraft system.²

It is the opinion of Msgr. Ryan, that Mr. Belloc in his work, *The Servile State*, virtually denied that the technical knowledge and organizational skill demanded by capitalist industry are not within the competence of the majority.

Opinion of Mr. Belloc Belloc does not agree with those economic historians who claim that the machines and factories which supplanted the tools and the workshops during the Industrial Revolution in the latter half of the eighteenth century

fatally and of themselves developed a Capitalistic State in which a few should own the means of production and the mass should be proletariat. . . . Had property been well distributed, protected by cooperative guilds, fenced round and supported by custom and by the autonomy of great artisan cooperations, those accumulations of wealth, necessary for the launching of each new method of production and for each new perfection of it, would have been discovered in the mass of small owners. Their corporations, their little parcels of wealth combined would have furnished the *capitalization* required for the new processes, and men, already owners, would, as one invention succeeded another, have increased the total wealth of the community without disturbing the balance of distribution. There is no conceivable link in reason or in experience which binds the capitalization of a new process with the idea of a few employing owners and a mass of employed non-owners working at a wage. Such great discoveries coming in a society like that of the thirteenth century would have blessed and enriched mankind. Coming upon the diseased moral conditions of the eighteenth century, they proved a curse.³

From these passages of the great English writer, Msgr. Ryan concludes that: "A highly mechanized industrial system owned and operated by the majority instead of by a minority, could not, it seems, properly be called Capitalism."⁴

J. Arthur O'Connor does not agree with Belloc and others who use the name Capitalism to denote a society, in which the bulk of the land and capital is owned and controlled by a comparatively

² New Encyclopedia of the Social Sciences, 199.

³ *The Servile State*, 71, 73, 74.

⁴ *Op. cit.*, 38.

O'Connor's Opinion few people, whilst the rest have no such property and are therefore proletarian. He contends that Capitalism is not used in that sense in the sociological encyclicals of Leo and Pius. "It is not," he says, "a definition of Capitalism, but of the greatest evil of Capitalism; perhaps of its chief characteristic in its present form." O'Connor gives this definition: "In itself, Capitalism is that society in which (though some people provide both capital and labor themselves, whilst others may be laborers in one industry and capitalists in another, and others again though manual laborers may own houses and land) capital is as a working rule, provided and administered by one set of people and labor provided by another."⁵ In spite of this definition, history shows clearly, that any economic system which has been called capitalistic, has been operated and dominated by a minority.

A writer in *Catholic Action* distinguishes between the Capitalism of our day and that of an earlier period. He says:

Commonly now, it [Capitalism] is thought of as a form of private ownership under which a relatively few own and fewer control most of the means of work and, without much restraint and with much governmental help, use their wealth and power for greater wealth and power. . . . Formerly Capitalism was thought of as a form of private ownership under which, when opportunities were larger, everyone was to try to get as rich as he could, regardless of right or wrong and regardless of anybody else, while government was to let this go on freely, and economic organizations were to be crushed, or at any rate kept from doing much to stop it.⁶

Having reviewed a few general definitions of Capitalism, it will be useful to examine some of the more specific elements found in Capitalism. What is the spirit of Capitalism? By what ideas is it dominated? Sombart says: "The spirit or the outlook of Capitalism is dominated by three ideas: acquisition, competition and rationality." The operative force of the first of these is very evident from the fact, that business men demand freedom from regulation in so far as they seek to exert their natural powers to the fullest limits; they likewise demand that they be not restrained in production in order to gain indefinite profits. Holding business interests supreme they overlook the true purpose of the powers of nature and ignore

⁵ *The Catholic Mind*, 32, n. 8, p. 164.

⁶ *Catholic Action*, XVI, n. 5, May, 1934, p. 17.

the human dignity of the laborer. How different was the social economy of the Middle Ages, when the interests and intrinsic worth of men as human beings were the center of consideration in commercial transactions!

In how far does Capitalism give evidence of rationality? We see it in the long-range planning of business men, in their scientific development of merchandizing and salesmanship, in the various improvements made in machinery. This kind of rationality has made its way into other fields, as religion, education, art, science and the press. In all of these the purely utilitarian valuation is emphasized. Msgr. Ryan calls attention to the fact that, despite the high ideal of rationality, the capitalist system remains irrational, because the idea of acquisition excludes regulation, measure and order; hence the constant disorder in the capitalistic system.⁷

The underlying principles of Capitalism are those of individualism and economic liberalism. One may gather a fuller notion of Capitalism, if it be considered in terms of the latter; for its political, economic and ethical principles account for most of the important phenomena of Capitalism. The doctrines of economic liberalism were developed gradually. The Physiocrats, who succeeded the Mercantilists, had advocated those principles in substance before they were developed more fully by such economists as Adam Smith and Ricardo. In its philosophical material Physiocracy is inspired by the ruling ideas of the eighteenth century. The followers of this system taught that man in the natural state is good and happy; that he is corrupted by the social institutions and especially by the restraints of artificial laws; individual liberty is the greatest of riches and the productive source of order and prosperity; men should return as soon as possible to the natural state and place all confidence in the natural laws whose action is beneficial to man; opposition to these laws brings suffering. The authority of the state is a necessary evil which may be justified only by the consent of the citizens; its rôle should be limited to guaranteeing the safety of people and of goods. Economically, Physiocracy insisted on the production of wealth and the importance of agriculture.

History shows plainly how these notions gradually took on concrete form, in the suppression of regulations and of the monopoly

⁷ Cf. *op. cit.*, p. 40.

of corporations and in the establishment of a system of freedom and competition. The Physiocrats thought, that general prosperity would result spontaneously from the pursuit by each one of his individual personal interests, without any governmental interference. The formula of the system was that of Vincent de Gournay: *Laissez faire; laissez passer*. That this is still the attitude of authentic capitalists is evident from the strong opposition which big business offers to the N. R. A. measures in our country. Economic liberals held that unlimited production would automatically provide unlimited markets and constant employment for all labor; they held that free competition and open markets control economic factors better than any created intellect. After five years of depression authentic capitalists still contend that, if permitted to produce without limit, economic conditions will heal themselves.

In the estimation of Msgr. Ryan, an outstanding moralist, the ethical elements of economic liberalism are probably the most influential. He points out two postulates of that creed in the latter half of the eighteenth century, which are not often mentioned by economic writers. These postulates were, that man is naturally good and that men are substantially equal to one another. Economic writers of that period were misled by these assumptions. In their practical application of these assumptions to economic situations certain inhuman consequences resulted which were not intended or expected by those well-meaning men.⁸

The greatest influence in the system of economic liberalism was exerted by an extreme and perverted teaching on the natural rights of man. According to J. L. and Barbara Hammond,⁹ the rights of economic liberalism included "the right to acquire and use property subject to no qualifications . . . the right to take what interest and profit you could get, to buy and sell as you pleased . . . for the Divine Right of Kings, it substituted the Divine Right of Capitalists."

Another influential doctrine of the economic liberals was this: The individual has the unlimited right to strive for a higher place in the economic order and to occupy the highest position that he can reach through unlimited competition. Despite the fact that history was against him, Adam Smith, believing in the natural

⁸ *Op. cit.*, p. 43.

⁹ *The Rise of Modern Industry*, 216.

goodness of men, thought that "an invisible hand would direct the selfish pursuit of private gain, in spite of the pursuer, in such a way as to promote the common good and the welfare of all."¹⁰

Have any of the religious teachings had any influence on the development and spirit of Capitalism? Within the last generation several writers have shown that certain sects which sprang up as a result of the Reformation have contributed con-

Religion and Capitalism siderably to both. Secretary Wallace says in his syndicated articles on Statesmanship and Religion, that he is inclined to believe with Weber and Tawney, also non-Catholics, that Capitalism is a rather natural outgrowth of Protestantism. John Strachey in his book: *The Coming Struggle for Power*, writes:

Catholicism has not been the expression of Christianity especially suitable to the capitalist form of society evolved by the western world. . . . The men of the market found that a new form of Christianity, namely Protestantism served their purpose very well. Indeed, as Marx points out, this form of Christianity "with its cult of the abstract human being" is an ideal religion for a society based upon private property. With Capitalism, Protestant Christianity flourished. . . .¹¹

Calvinism, in particular, might be defined as the religion of rugged individualism. According to the view of the Calvinists, the way to glorify God and to enjoy him forever is to work hard day after day on this earth. The common people

Calvinism and Rugged Individualism began to think that saving money was the same thing as being good with the hope of an eternal reward. The Calvinists looked on economic life as a rung of the ladder to heaven; but it was

their own private and personal rung, not something to help all men to God. Of course, this view is directly opposed to that of the Catholic Church which teaches that all economic life shall fit the laws of God, so that we and everyone may use the individual and social character of things and of men in economic relations as steps to God. According to Professor George O'Brien, there is a close relation between Puritanism and the doctrine of *laissez faire*.¹²

In order to understand Capitalism more fully, its philosophical elements have been sketched briefly. What estimation should be given to these elements? In concluding his article on the phi-

¹⁰ *Op. cit.*, p. 44.

¹¹ Cf. *The Catholic World* CXXXVIII, October, 1933, p. 6.

¹² *An Essay on the Economic Effect of the Reformation*, pp. 121-123.

losophy of Capitalism, Msgr. Ryan says: "The Philosophy of Capitalism comprises psychological, ethical, political and religious elements and concepts. They are all either false or exaggerated and misleading."¹³

Right here we might ask this question: Has the Catholic Church been wholly guiltless in the development of Capitalism? Maritain holds that any idea of a bond between the Church and the capitalistic world is paradoxical, for the principles of the capitalistic world, the product of the Renaissance and the Reformation, are in fact contrary to those of the Church. It is the lives of the individual Catholics that give rise to this paradox: in these individuals, the principles of the Church, so carefully observed in private life, are lost sight of in public dealings.¹⁴

Speaking of the rise and development of Capitalism a writer in *Catholic Action* says:

Nor were our ancestors in the Faith guiltless. In the Catholic countries, they destroyed or let die a guild system composed of economic morality, of economic organization by industries and professions and of a restraining and assisting government. The very corruption of Catholics in the late Middle Ages and in the early modern era opened the road to the Protestantism and to the Capitalism, offspring of Protestantism, which destroyed the guild system in North Europe.¹⁵

The Christian social ideals were lost sight of after the Middle Ages, so that Capitalism upon its introduction into the social order, met with only a dull, passive resistance on the part of the Catholic mind. There was raised some voice of protest, notably in the nineteenth century, when Capitalism had reached its full development. Catholics, and not Catholicism, failed in the fight against Capitalism.

In his famous encyclical, *Quadragesimo Anno*, Pius XI speaks of the lamentable fact that, in the past and even now, some Catholics are unmindful of the law of justice and charity, giving each one his due and helping their brethren as Christ Himself. What the Holy Father bewails still more is, that there are "those who out of greed for gain do not shame to oppress the workingman." Some cloak their injustices under the name of religion, to

**Pius XI
and Erring
Catholics**

¹³ *Op. cit.*, p. 46.

¹⁴ "A Note on the Bourgeois World," *Commonweal*, 18: May 26, 1933, 94-96.

¹⁵ XVI, n. 5, May, 1934, p. 18.

protect themselves against the clearly just demands of their employees. "We shall never desist," he declares, "from gravely censuring such conduct." Some Catholics make the Church appear and to be undeservedly accused of siding with the wealthy against the poor and needy. The Pope insists that the whole history of the Church clearly shows, that these appearances and accusations are undeserved and unjust. In his opinion, the *Rerum Novarum* "affords the clearest evidences that these calumnies and contumelies have been most unfairly passed upon the Church and upon her teaching."¹⁶

HISTORICAL DEVELOPMENT OF CAPITALISM

What historical facts have contributed to the development of the capitalistic era? What events brought about the change from the mediaeval economy to that of the modern world? The Reformation is held to be mainly accountable for the Capitalism or Modern Commercialism which exists today. Fr. Husslein, S.J., says: "Indeed it was with the plunder of the Church's own gilds, churches and monasteries that this movement may justly be said to have taken its earliest beginning. The wealth of the institutions which formerly had been devoted to religion and the poor, now ultimately went, in the main, to swell the fortunes of individuals. A new class of predatory rich was created in many countries."¹⁷

The handing over of the monastic lands to a few newly created nobles and the wholesale robbery of the peasants by a few lords through the so-called laws of inclosure, contributed much to the development of Capitalism. Belloc thinks that these changes made England capitalistic by the year 1700, since by that time "she had already permitted a vast section of her population to become proletarian." He describes the transition from the mediaeval economy to Capitalism in these words: "For a society in which the determinant mass of families were owners of capital and land; for one in which production was regulated by self-governing corporations of small owners; and for one in which the misery and insecurity of a proletariat was

¹⁶ P. 39. All references to the *Quadragesimo Anno* follow the N. C. W. C. edition.

¹⁷ *The Christian Social Manifesto* (1931), 9. Chicago.

unknown, there came to be substituted the dreadful moral anarchy . . . which goes by the dreadful name of Capitalism.”¹⁸ The following figures, given by Cardinal Gibbons, show how property gradually came under the control of a few in England. In 1500 most Englishmen owned their homes; by 1600 between two-thirds and three-fourths only owned them; by 1700 one-half still had them; by 1900 less than one-tenth of the population possessed all the land of the country.¹⁹

The invention of steam power and its introduction into the textile industry in 1785 brought into prominence the latent capitalistic elements in the industrial economy of England. That invention also marked the beginning of the factory system. From then on the ownership of the means of production definitely passed out of the hands of labor into those of Capital. That marked the beginning of a new economic cycle in human history.

The introduction of the factory system demanded large sums of money, larger than were had by the industries of the Middle Ages. Furthermore, a large, indigent city population without means of livelihood upon the land was required for the development of the factory system. How was the money secured? Military expeditions and colonizations in distant countries, Asia, Africa, East Indies, Peru, and Mexico, gained control of vast amounts of the gold and silver found in those countries. Forced slave-labor in those countries made a great profit possible for the European masters when they sold the products of such labor in their native lands. The new profit system really began here.²⁰ How was the population of the factory cities increased? At that very time the severe laws of the inclosure deprived countless small farmers of their holdings and drove them into the cities. Changes in agriculture and industry brought very many from the land into the towns. The small land owners or tenants could not compete with the big, rich owners. In order to procure the necessities of life they were forced to take refuge to the industrial centers.

In his able work, *Europe and the Faith*, Belloc tells us that Capitalism:

arose directly . . . from the isolation of the soul. That isolation permitted an unrestricted competition. It gave to superior cunning and even

¹⁸ *The Servile State*, p. 68, and p. 52.

¹⁹ Cf. *The Church and Labor*, Ryan and Husslein; Macmillan (1920), 145.

²⁰ *The Christian Social Manifesto*, 9.

to superior talent an unchecked career. It gave every license to greed. And on the other side it broke down the corporate bonds whereby men maintained themselves in an economic stability. Through it there arose in England first, later throughout the more active Protestant nations, and later still in various degrees throughout the rest of Christendom, the system under which the few possessed the land and the machinery of production and the many were gradually dispossessed. The many thus dispossessed could only exist upon the doles meted by the possessors, nor was human life a care to these. The possessors also mastered the state and all its organs—hence the great national debts which accompanied the system; hence even the financial hold of distant and alien men upon subject provinces of economic effort; hence the draining of wealth not only from increasingly dissatisfied subjects overseas, but from the individual producers of foreign independent states.²¹

Cardinal Bourne likewise ascribes the origin of Capitalism in England to a breaking away from the old order of faith. He writes:

It is well for us to recall that the present social dislocation has arisen precisely because the teaching of the Catholic Church had been forgotten. In the sixteenth century England broke away from the religious unity of Europe. The popular faith was violently ousted and the spiritual authority of the Pope rejected. In the course of time religious individualism gave place to religious indifference and the twentieth century found the bulk of the people in this land frankly uninterested in Church or Chapel. But the old social ideas and practices have also vanished; and here too, a fierce individualism produced disastrous consequences. England came under the dominion of a capitalistic and oligarchic régime, which would have been unthinkable had Catholic ideals prevailed.²²

There are some economic writers who hold that Capitalism was a necessary growth of the industrial movement. Father Harrington in his interesting work, *Catholicism, Capitalism or Communism*, holds the opposite view and says that "Capitalism was not the growth of the industrial movement nor of the chance discovery of machinery. The industrial system, as we know it, is an effect of Capitalism, not its cause. Capitalism existed for years in England before the present industrial system came into being."²³

CAPITALISM IN THE ENCYCLICALS

Thus far a brief survey of the philosophy of Capitalism or economic liberalism has been given; a few of the more important

²¹ Pp. 258, 259.

²² *Catholics and Social Reform* (Pastoral Letter of 1918).

²³ J. C. Harrington, The E. H. Lohmann Co. (1926), 222.

facts of history which contributed to the growth of the industrial system have been cited. The question naturally presents itself: What is the attitude of the Church towards that system? Does she approve of it in itself or does she condemn it? Both Leo and Pius are emphatic in their declarations that the capitalistic system with its payment of wages is not wrong or vicious in its very nature; the system of private ownership of capital is not to be condemned. From the teachings of both Popes it is clear that they believe that the capitalistic system can continue to exist, provided it be reformed or reconstructed. In other words they insist that the abuses of Capitalism be eliminated.

In his able work, *Socialism, Promise or Menace*, Msgr. Ryan declares that Catholicism has always stood opposed to the evils and injustices of Capitalism. "One after another," he says, "the early Fathers of the Church denounced irresponsible use of wealth, and proclaimed the natural right of all men to live from the fruits of the earth, in terms which have caused them to be accused of Communism. Indeed, as the Abbot Gasquet has observed, the traditional basis of property as taught by the Church is not individualism, but Christian collectivism." In that same work Msgr. Ryan declares:

**Testimony
of Msgr.**

John A. Ryan

For well nigh a thousand years the Church withstood all the forces and wiles of the Capitalism of those days by her prohibition of interest on loans. During the period of her greatest influence, the Middle Ages, the industrial arrangements that she inspired and fostered were not Capitalism and not the wage system, but an order in which the great majority of workers virtually owned the land and actually owned the tools upon which and with which they labored. . . . To represent the Church as the unquestioning upholder of Capitalism is to offer an insult to her genius, teaching, and tradition.²⁴

It is true that, though conscious of the shortcomings of society, the Church, up to the time of Leo XIII, had not given it any detailed or comprehensive critical attention. The promulgation of *Rerum Novarum* marked a rebirth of Catholic Sociology. From that time on all the members of the Church have been obliged to accept that teaching; they could be indifferent no longer. All the successors of Leo have insisted on the genuineness of his doctrine; the present Holy Father speaks of the *Rerum*

²⁴ *Op. cit.*, 247, 248.

Novarum as the "Magna Charta on which all Christian activities in social matters are ultimately based." He likewise reprimands those who have been indifferent or hostile to Leo's judgments.

Both encyclicals were prompted by the unjust and unchristian conditions found in industrialism; namely; enormous fortunes of the few versus the poverty of the many; the order intended by

God in human society has been perverted; the laws of justice or charity or both have been violated; the Christian ideal of the common good has been replaced by greed for profits; money has been valued more than men; men have loved wealth more than God or neighbor. It is against these horrible abuses and conditions that Popes have inveighed. They remind men that economic aims must be linked with the universal teleological order, so that all men shall be led to the final end of all, God Himself. The Popes insist that they have the right to declare what principles must govern men in their economic relations. Pius XI says, "For the deposit of Truth entrusted to Us by God, and Our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues."²⁵

It is well known that very many resented the fact that the Popes have come out so strongly against the abuses of Capitalism; that they have even dared to lay down certain economic rules based on right reason and revelation. Leo XIII's condemnation of the yoke put on the masses by the very rich was resented by the latter who denied his right to pass judgment on industrial affairs. Msgr. Ryan, in a recent talk over the radio, said that this was quite the natural thing for the rich to do. "For one hundred years or more," he says, "the business world, the economists and the most influential Protestant churches, had either explicitly or implicitly denied that economic transactions were subject either to principles of morality or the precepts of religion."²⁶ At the time of the publication of the *Quadragesimo Anno* the *Chicago Journal of Commerce* stated that "it is not the business of any church to go so deeply into the practical application of the rules of justice."²⁷

²⁵ P. 14.

²⁶ *Catholic Daily Tribune*, May 17, 1934.

²⁷ *America*, 45; 221-222, June 13, 1931.

In His great encyclical Pius XI reviews the Capitalism of Leo's time; He repeats and enlarges upon the latter's doctrine on private property, on the mutual obligations of Capital and Labor and the duties of the state regarding property, capital and labor. In short, Pius approves and confirms Leo's doctrine of social justice.

Leo saw that during the nineteenth century new economic methods and the new developments of industry had spread to almost all countries and had divided the human family more and more into two classes. "The first, small in num-

Capitalism of Leo's Time bers, enjoyed practically all the comforts so plentifully supplied by modern invention. The second class, comprising the immense multitude of working men, was made up of those who, oppressed by dire poverty, struggled in vain to escape from the straits which encompassed them."²⁸ The condition of the working man "surrendered, isolated, and helpless, to the hardheartedness of employers and the greed of unchecked competition," moved His sensitive soul to grieve for them. Such conditions he fearlessly condemned as unjust, hard, and cruel; in most clear and forceful language did he assert the natural rights of all men and the strict duty of the state to look after the welfare of the poor. Pointing out the false philosophy of the capitalist class he says that this division into two groups "was quite satisfactory to the wealthy who looked upon it as the consequence of inevitable and natural economic laws, and who, therefore, were content to abandon to charity alone the full care of relieving the unfortunate, as though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated, but sanctioned at times by legislators."²⁹ Anyone who is slightly acquainted with the economic history of our country in those days readily sees the full truth of the Pope's words.

The Capitalism of Pius's time is not the same as that of his illustrious predecessor; in another part of the *Quadragesimo Anno* he contrasts the two. According to Pius, Leo had in mind, that "economic regime in which were provided by different people the capital and labor jointly needed for production." The condition was expressed thus by Leo: "Capital cannot do without labor."³⁰ Leo's aim

Capitalism of Today

²⁸ P. 4.

²⁹ *Ibid.*

³⁰ P. 31.

was to adjust that economy to the standards of right order by stating the principles of philosophy and religion which must guide men in their economic relations. The attempted adjustment by both Popes shows that they do not consider the present system vicious in itself. On the other hand, they clearly condemn Socialism and Communism because they oppose the teachings of reason and revelation.

What violation of right order in the present capitalistic system has been pointed out in the encyclicals? Pius says: "It violates right order whenever capital so employs the working or wage-earning classes as to divert business and economic activity to its own arbitrary will and advantage without any regard to the human dignity of the workers, the social character of economic life, social justice and the common good."³¹ Disregard of these four points is the root-cause of all the abuses of Capitalism. Because paganistic principles have taken the place of those which Christ gave to society, the Popes remind men again of those Christian principles which brought about the conversion of the world from paganism to Christianity.

The present Holy Father is aware of the fact that the same economic conditions do not exist everywhere, for all men are not engaged in factories. The agricultural classes, which form the larger portion of the human race, reveal another kind of economic system found in society. Nevertheless, it is a fact, that the capitalistic economic regime has penetrated everywhere since the *Rerum Novarum* was given to the world. Having pointed out the widespread growth of Capitalism since Leo's time Pius proceeds to mark the changes that have taken place within about the last half century. He says: "In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure."³² Figures show how wealth has concentrated in the hands of the few. This situation is found in our country, the most capitalistic of all nations. When one considers the facts, he sees clearly why economic students are alarmed about the future. In

³¹ *Ibid.*

³² P. 32.

1920 sixty per cent of the wealth of the United States was owned by fifteen per cent of the population, whereas ten years later more than eighty per cent of the wealth was owned by about five per cent. It is true that Americans having annual incomes of a million or more have decreased from five hundred and thirteen in 1929 to twenty in 1932. This is due to the fact that much of their wealth was merely stock values and that much has been absorbed by corporations.³³

The maldistribution of wealth is one of the most serious problems confronting society today. This problem was stated very clearly in Cardinal Bourne's famous pastoral letter of 1918 in these

terms: "To find a way of distributing surplus
Maldistribution of Wealth wealth so that the poor man, manual worker, or inferior clerk may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heaped-up increment which he in no sense requires and cannot efficiently control."³⁴ Under the present industrial system everything is sacrificed to the making of as large profits as possible; hence the costs of production are lowered by every means, mergers, machinery, wage-cuts, etc.; thus money tends to gather in fewer hands and consumers lose purchasing power.

Continuing his portrayal of the power held by a few, Pius says: "This power becomes particularly irresistible when exercised by those who because they hold and control money, are able also to govern credit and determine its allotment, for that reason, supplying, so to speak, the life blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will."³⁵ How well we realize today the truth of the words uttered by the Pope three years ago. The bank crashes and industrial collapses in our big cities of recent years bear out the truth of the Holy Father's words. For a long time people thought that the seat of economic power rested in the men who own the institutions producing wealth. In reality the bankers hold undisputed sway. Judging by the real test of

³³ *Cath. Mind*, XXXII; No. 10, p. 185. An article by Victor Von Szeliski in *Commonweal*, 16: 262-264, July 6, 1932, cites many figures showing maldistribution of wealth in this country.

³⁴ *Cath. Mind.*, *ibid.*

³⁵ Pp. 32-33.

capital ownership, which is the power to control the use of the capital and the distribution of the products, we see that the power of control is swiftly slipping into the hands of the bankers who control credit. The whole system of credit is centralized by stock exchange organizations, insurance companies, banking and trust companies. Hiding under the name of a corporation or of a holding company, directors perpetrate what Pius condemns as "the worst frauds and injustices, abominable abuses, unconscionable violations of trust."³⁶ By gaining control over legislation these credit organizations had laws passed which divided their responsibility and limited their liability. These regulations gave occasion to many injustices and frauds as recent experience has proven.

The characteristic note of our modern economy, according to the present Pontiff, is the accumulation of power which is a natural result of limitless free competition. In this competition only those

Accumulation of Power survive who are strongest, who fight without relenting and who, to gain supremacy, pay no heed to the dictates of conscience. Pius points out how

men after having accumulated power, being driven on by the desire for still greater gain, have entered into a three-fold struggle for domination. "First, there is the struggle for dictatorship in the economic sphere itself; then the fierce battle to acquire control of the state, so that its resources and authority may be abused in the economic struggle. Finally the class between the states themselves."³⁷ Investigations conducted in our country during the past few years have revealed the unbelievable control exerted by a few men on many important forms of business; the few control production, the market, wages, etc. The fierce battle waged by business men against the restraining influence of the NRA is evident proof of their desires to keep out of the control of the state. They have paid lobbyists at Washington whose work it is to see to it that only such laws are passed which are favorable to big business and which do not hinder them in their mad rush after profit. Senator Wagner, defending the NRA against its critics, says that they are those "who can think of a program only in terms of a capacity to further their own narrow interests. Now that the back of the depression is broken and their own scalps saved,

³⁶ P. 42. Cf. Rev. P. Coffey, "Capital Ownership and Credit Control," *The Catholic Mind*, XXIX, No. 22, Nov. 22, 1931, p. 509 ff.

³⁷ P. 33.

they want to return to the old régime of uncontrolled selfishness and heartless exploitation. The more successful we are in outlawing the abuses of the past, the more we may expect to hear protests from those who were nourished on such abuses.³⁸ Pius attributes the clash between the states themselves to the fact that nations apply their power and political influence, regardless of circumstances, to promote the economic advantage of their citizens, and economic forces and economic domination are used to decide political controversies between peoples. Sociological writers do not hesitate to declare that the World War was primarily an economic struggle; that the friendly or unfriendly relations between nations depend much upon economic powers of the states.

The dominant spirit of our capitalistic system is individualistic; it has killed free competition of an earlier period and economic dictatorship has taken its place. The words used by Pius XI in *Quadragesimo Anno* when speaking of this spirit are very definite. "Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure." The profit motive which urged men under the system of free competition has been followed by the strong desire for domination.

Another evil of our capitalistic system is the degradation of the majesty of the state by the intermingling and scandalous confusion of the duties and offices of civil authority and of economics. More than once in the encyclical does the Pope insist that the state must play the principal part in the reconstructing and maintaining of the proper social order. He bewails the fact that "the state, which should be the supreme arbiter . . . intent only upon justice and the common good, has become instead a slave, bound over to the service of human passion and greed."³⁹

Blame for economic nationalism or economic imperialism and even internationalism in financial affairs is laid to this same economic domination. Capitalism, then, rules not only the business in one nation but that of almost every nation, and because it is centralized in the hands of the few, Capitalism is responsible for most of the economic evils and abuses existing in the world to-day.

But the Pope is concerned, not so much about the economic abuses of Capitalism, but rather with what he calls the chief dis-

³⁸ *N. Y. Times*, May 24, 1934.

³⁹ P. 33.

order of the modern world, namely, the loss of souls. Ever conscious of his commission to save souls, the Supreme Shepherd points out the dangers which threaten man's most important business here on earth. Original sin is the root cause of all the evils of Capitalism according to the Holy Father. From it there arises that unquenchable thirst for riches and temporal possessions which is found in man. This thirst is so intense that, to satisfy it, men break the laws of God and trample on the rights of their neighbors. The uncertainty of economic conditions demands the keenest and most unceasing straining of energy on the part of those engaged in business; as a result, some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard their wealth against the sudden changes of fortune. The business world has no time for God and religion.⁴⁰

One of the dangers to souls which he points out is the open market, which, with its easy returns, leads many to interest themselves in trade and exchange, their aim being to make clear profits with the least labor. The recent investigations of the **The Open Market** stock exchange by Mr. Pecora reveal the enormous profits reaped by the brokers. Of them he says, "The tremendous income of these brokers, amounting to hundreds of millions of dollars, explains to a great extent the frantic efforts they have made to kill the Fletcher-Rayburn stock market bill." Pecora gave the following summary of the earning of the stock market:⁴¹

	Gross	Net
N. Y. Stock Exchange..	\$2,153,218,671	\$833,167,686
N. Y. Curb Exchange..	110,368,008	70,739,100
Other 25 Exchanges...	83,712,122	22,741,165

Other interesting information offered by the same investigation and appearing in the same issue of the *Catholic Daily Tribune* is as follows: the value of listed securities dropped from a peak of 89,700 millions of dollars, one month before the 1929 collapse, to 15,600 millions in July, 1932. Pecora said: "This situation illustrates the need for stock market regulation. The people have learned little from the losses of billions of dollars. At the first

⁴⁰ P. 41.

⁴¹ *Catholic Daily Tribune*, May 4, 1934.

sign of return of prosperity, they have responded to the manipulations of Wall Street prices by speculating again. They flocked like sheep to the Exchanges again in 1933 when the brokers formed pools and began boosting the alcohol stocks because repeal was coming." The following figures furnish some information as to the number of people who play the stock market. In 1928, 1,548,707 persons dealt with the nation's stock marts. The total for the first eight months of 1933 was 1,148,180. These figures speak for themselves.

Another reason pointed out by the Pope for the loss of souls is the fact that men unscrupulously seek to make money by appealing to the lowest passions. All of us are aware of the fact that millions of dollars are made each year by an obscene press, by the immoral movies, and by the manufacture and sale of contraceptives, not to mention other means used to make money.

After listing these outstanding evils and crimes of the modern world, the Holy Father upbraids the civil authority for having failed to control men's actions by means of a stern insistence on the moral law. He laments the fact that this was too often wanting. He realizes however, that at the time when this new social order was beginning, the doctrines of Rationalism had taken a firm hold on very many people, and that, as a result, a new economic science arose which was alien to the true moral law and reason, and which gave free rein to human avarice.⁴² He goes on to tell us what was the natural result of this abandonment of the true moral principles. A much greater number than ever before, concerned solely with adding to their wealth by any means whatsoever, sought their own interests above everything else, and had no scruples when committing the gravest injustices against their fellow-men. Those who took the lead in this unscrupulous rush after wealth, soon had many followers who were easily attracted by the display of wealth and apparent success of the former. The leaders derided the scruples of those who had more delicate consciences. Once the business men left the way of true morality, it was quite the natural thing for multitudes of poor workingmen who were dissatisfied with their miserable condition, to imitate the former in their evil practices, hoping thereby to relieve their own pitiable condition. Because of the general disregards for

⁴² P. 42.

morals, as the Holy Father points out, our modern factories present many occasions for moral ruin to boys and young men, to girls and women; then too, the disgraceful housing conditions found especially in the large cities are the source of a grave obstacle to the family tie and to family life. This stern fact is realized by the civil authorities in our larger cities; we know that much is being done at the present time to improve the slum districts.

The complete portrayal of our modern world by the Vicar of Christ, who we should think was looking into the future when he wrote his famous *Quadragesimo Anno*, forces us to admit the truth of the following words: "Nowadays as more than once in the history of the Church, we are confronted with a world which has, in a large measure, fallen back into paganism."⁴³ What is the meaning of these words? They mean, that society is living and thinking according to the false standards men followed before Jesus Christ came down from heaven to teach them how they must live and think. Men to-day are not in ignorance of the social teachings of Christ as the ancient pagans were, but what is worse, men to-day despise those teachings and reject their Author. Of our country before 1929, Secretary Ickes said, some few weeks ago: "America had wandered far in its paganism. It was as if Christ had never lived, or at least, as if He had never enunciated those social theories which have set apart Christianity from other religions."⁴⁴

The pagans of old, not guided by Christian teachings, regarded temporal advantages and material prosperity as the highest goods to which they could aspire. The belief in the **Pagan Attitude** continued existence after life was either lacking altogether or the future life presented nothing certain. Quite logically, then, they sought the goods of this life and bodily gratification as the final end of all their efforts.

Lacking belief in the immortality of the soul, the pagans did not understand the true dignity of man and the purpose of the things of this earth. In the *Rerum Novarum* Leo says: "Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery."⁴⁵ By her doctrine on the life

⁴³ P. 45.

⁴⁴ *Catholic Daily Tribune*, June 2, 1934.

⁴⁵ Par. 18.

to come, the Church unites capital and labor. Unlike the old pagan thinkers, the Church does not teach that men are essentially unequal, namely, that some are born to be free and some to be slaves. Labor was the lot of the latter, and hence the free considered it disgraceful to work with one's hands. Not having the example of Christ suffering on the Cross, the pagans did not understand the true meaning of hardships and suffering; hence they avoided anything painful and even went so far as to have recourse to suicide to avoid suffering. These pagan ideas on the philosophy of society govern the actions of men to a great extent in our own day. We find signs of paganism in life, in literature, the theatre, the press, art, education, and the so-called refinement of the age. Even at the end of the Holy Year marked by momentous events in the spiritual order, the world seems to have neglected a conversion. Paganism is still evident, for, as Fr. Keating, S.J., says: "The abuses of Capitalism remain unremedied, the maldistribution of wealth is even growing, and the mismanagement of industry, which multiplies production whilst diminishing consumption, was never more manifest."⁴⁶

From what has thus far been said on the evils of Capitalism, it is evident why the Church insists on a reformation and why she declares that it must collapse unless reconstructed. The Church

is not alone in this stand. Statesmen in the differ-

Spiritual ent nations have striven to eradicate the abuses of
Reformation capitalistic economy and the economic disequi-

librium caused by the greed of Capitalism. Russia, Italy, Germany, Austria and America have taken measures to mitigate these abuses. Russia, as we know, has made the whole people the slaves of an armed oligarchy, which has seized control of all the means of industry and exercises thorough despotism. The upshot of the law of corporations passed in Italy is that all Italian producers of whatever kind are enrolled in their several state-recognized, regional Trade Union Syndicates, and must so conduct their businesses that the unity and strength of the state are fostered and increased. Mussolini has pronounced the funeral oration of individualistic Capitalism in Italy. Hitler, in Germany, called for "the abolition of the power of money which, according to him, is the most ruthless of all powers and holds absolute control and exercises a corrupting and destroying influ-

⁴⁶ *The Cath. Mind*, XXXII, No. p. 181. "Shall Mammon Prevail?"

ence on state, nation, society, morals, drama, literature and other ethical matters." Dollfuss in Austria also tried to solve the economic abuses of Capitalism without tyranny and made endeavors to carry out the principles of *Quadragesimo Anno*.⁴⁷ According to an article by James Wedgewood Drawbell, a London editor, in MacLean's magazine, the great industries of England have been reorganized. "Production of wheat, milk, pigs and other commodities has been put into the hands of various boards answerable to the government, and marketing is so controlled as to insure fair prices to producers and public." The coal trade is similarly controlled. Wasteful methods of cut-throat competition have been abolished, in industry at large, by codes and price-fixing agreements.⁴⁸ In our own country President Roosevelt means to reform the capitalist system, which under the blind impulse of avarice has almost destroyed itself. He reminds capitalists that the need and interests of the ninety per cent who live on wages and salaries must take precedence over profits. He seeks a permanent reorganization in which it will never again be permitted that those social conditions exist which allowed vast sections of our population to exist in an un-American way, and allowed a maldistribution of wealth and power.⁴⁹ Thus we see from the actions of statesmen in Europe and America that capitalistic abuses have reached such a stage that, if Capitalistic economy is to continue, it must be reformed.

PRINCIPLES OF THE CHURCH ON PROPERTY

The causes which men assign for conditions existing in the world today are always economic, financial, political or industrial; the fact is, that the nature of the cause is moral. The remedies offered by statesmen are usually certain changes in the system of production, distribution and consumption of material goods. The Church insists that the moral remedies must be used to cure moral evils. Hence she proposes Christ's word and example, the traditional teachings of Christianity as the one and only source of remedy.

In the first place the Church lays down the principles which men must follow regarding property. Pius reaffirms the doctrine

⁴⁷ *The Cath. Mind*, XXXII, No. 10, p. 187, 188.

⁴⁸ *The Denver Register*, June 10, 1934, p. 1.

⁴⁹ *Catholic Mind*, XXXII, n. 10, pp. 189, 190.

of Leo on private ownership. He reminds men that Leo defended the right of property against the Socialists of his day and that the same Pontiff gave convincing proofs that the abolition of private property would prove grievously harmful rather than beneficial to the working classes. Recall the words of Leo: "Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses must be the inviolability of private property."⁵⁰ The words of the Angelic Doctor on this point are also quoted by Leo: "It is lawful for a man to hold private property; and it is necessary for the carrying on of human life."⁵¹

The accusation made by some that the Church "has allowed a pagan concept of ownership to creep into the teaching of her theologians and that another concept must be substituted," Pius brands an "odious calumny." He declares that the theologians have unanimously held that "the right to own private property has been given to man by nature or rather by the Creator Himself." And the purpose of private property is, that individuals may be able to provide for their own needs and those of their families and that, by means of that right, the goods which the Creator has destined for the human race may truly serve this purpose. But, as the Holy Father points out, a definite and stable order must be maintained in order to reach the ends intended by God.

In the first place, it is necessary to hold with Leo and the theologians that ownership has a double aspect; it is individual or social accordingly as it regards individuals or concerns the common good. Therefore, a double danger is to be carefully avoided. "If," Pius says, "the social and public aspect of ownership be denied or minimized, the logical consequence is Individualism. . . . The rejection or diminution of its private and individual character necessarily leads to some form of Collectivism." The course which the Church maps out here is the middle course which safeguards the rights and interests of both the individual and society.

Passing on to the consideration of the obligations of ownership, Pius reasserts the fundamental principles laid down by his great predecessor, namely, "that the right of property must be distinguished from its use."⁵² In regard to the true Christian view to be taken on property, Father Husslein, S. J., writes: "In the Gospel of Christ, in the writings of the Fathers of the Church, down

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of Ownership**

⁵⁰ P. 12.

⁵¹ P. 19.

⁵² P. 16.

from the earliest centuries, and in the teaching of her greatest and most luminous modern exponents, in the encyclicals of the Holy See, there can be found but one consentient doctrine. It is summed up completely in the words . . . of St. Thomas Aquinas: 'Man should not consider his outward possessions as his own, but as common to all.'"⁵³

It is the teaching of the Church, that commutative justice demands of men that they faithfully respect the possessions of others, that they do not encroach on the rights of another or exceed the rights of ownership. The Holy Father states, that **Commutative Justice** "the putting of one's own possessions to proper use" does not fall under commutative justice but under certain other virtues. Careful about saving the individual aspect of ownership and man's natural right to it, Pius states that "it is false to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the non-use of ownership destroys or forfeits the right itself."⁵⁴ Eager for the spread of the Christian notion on this point, the Pope commends the efforts of those "who seek to determine the precise nature of these duties and to define the boundaries imposed by the requirements of social life upon the right of ownership itself or upon its use." He warns, however, that it is a grievous error to weaken the individual character of ownership to such a degree as actually to destroy it.

The twofold character of ownership, namely, individual and social, must guide men to seek not only their own advantage but also the common good. And here he assigns the rôle the state must play to procure that end. "To define in detail these **Individual and Social Ownership** duties, when the need occurs and when the natural law does not do so, is the function of the government." Furthermore, the state, in view of the common good, provided that the natural and divine law be observed, "may specify more accurately what is licit and what is illicit for property owners in the use of their possessions." He repeats the wise teaching of Leo: "The defining of private possession has been left by God to man's industry and to the laws of individual peoples. . . . Man's natural right of possessing and transmitting property by inheritance must be kept intact and cannot be taken away by the state from man."⁵⁵ Pius restates the teaching of Leo that the state does not have the right of abolishing private property by

⁵³ *The Christian Social Manifesto*, 134.

⁵⁴ P. 16.

⁵⁵ P. 17.

crushing taxes and tributes and that it does not have the right to abolish the right of private property. The state, however, does have the right to control its use and bring it into harmony with the interest of the public good.

The Supreme Court of the United States recently gave decisions on two cases which have reference here. It decided that the state of Minnesota was merely exercising its right in enforcing a mortgage-moratorium law. Not long after the same Court decided, that the State of New York was justified in declaring a state of emergency during which the price of milk could be fixed by the authority of the State. Individualists did not approve of these decisions, which are in full accord with Christian principles and in conformity with American law. "The government cannot exist," said Justice Roberts in the Minnesota case, "if the citizen may at will use his property to the detriment of his fellows, or exercise his freedom of contract to work them harm." In the New York case it was said: "Subject only to constitutional restraint, the private right must yield to the public need." A maxim of the Common Law is "*Sic utere tuo ut alienum non laedas*." ⁵⁶

In the same strain Pius says: "However, when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by Nature's Author in His Wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not therefore abolish, but protects private ownership, and far from weakening the right of private property, it gives it new strength." ⁵⁷ In a baccalaureate address delivered by the Reverend Doctor Edmund A. Walsh, S.J., at the University of Arizona, this point was emphasized. He said:

Wealth is power, and power in a particularly subtle form which, as experience shows, can profoundly affect the destiny of society as a whole. That public authority, in consequence, has certain moral and civil obligations with respect to the control of that power is an inescapable truth, that must be faced squarely and honestly by the small minority who possess the major percentage of the nation's wealth. If they shirk the clear social responsibility attaching to property, one of two things will happen. Either the government will be obliged to conscript their wealth under the general welfare clause or mobs will rudely confiscate it. Both have happened elsewhere, even within our own memory. And we have no divine guarantee of perpetual immunity.⁵⁸

⁵⁶ Cf. *America*, LI, n. 7, May 26, 1934, p. 145.

⁵⁷ Pp. 17, 18.

⁵⁸ *Catholic Daily Tribune*, June 3, 1934, p. 4.

The Holy Father does not fail to tell men their obligations regarding the use of superfluous income and he says very precisely that "man's superfluous income is not left entirely to his own discretion." Rich men must keep in mind that the

Use of Scriptures and the Fathers of the Church insist that
Superfluous they, the wealthy, have grave obligations of charity,
Income beneficence and liberality. Msgr. Ryan in his

Distributive Justice sums up the teaching of the Church on the use of superfluous goods in these words: "The truly important fact of the whole situation is that the Fathers and the later authorities of the Church regard the task of distributing goods as one of strict moral obligation, which in serious cases is binding under pain of grievous sin. Whether it falls under the head of justice or under that of charity is of no great practical importance."⁵⁹ On several occasions Pius has fearlessly and publicly reminded the rich of this obligation. In his first radio broadcast he said: "We remind the rich that they consider themselves ministers of God's Providence, trustees and stewards of His gifts, to whom Jesus Christ Himself has confided the poor." One act of liberality recommended to the rich in the *Quadragesimo Anno* is the investment of superfluous income under certain conditions. They may make such investments in searching favorable opportunities of employment, provided the labor employed produces results which are "really useful."⁶⁰ Hence a man may not invest in any kind of business he chooses; furthermore, he must assume a share of responsibility for the conduct of the industry in which he has invested his money. The fact that the Pope says that the results must be really useful brings out again the social character of property.

PRINCIPLES TO GUIDE CAPITAL AND LABOR

A false conception of ownership carried out in practice lies at the bottom of all the strife between capital and labor. The Church, as we have seen, states the teachings of Christianity on the attitude which capital and labor must take to private property in order that their individual interests and those of society will be

⁵⁹ *Distributive Justice*, the MacMillan Company (1925), pp. 307, 308.

⁶⁰ P. 18.

safeguarded. The interests of capital and labor could be blended, if only greed did not force them apart into hostile camps.

Pius XI calls attention of both to the fact that the source of all wealth is "God, the Creator of all things, (Who) in His goodness bestowed in the first instance the wealth and resources of nature, its treasures and its powers." God put them there that men might apply their powers to them and thereby satisfy their needs and wants. The Pope points out that "the natural law or rather, God's Will manifested by it, demands that right order be observed in the application of natural resources to human need; and this order consists in everything having its proper owner."⁶¹

Capital and labor are so mutually dependent upon each other that as Leo put it: "Capital cannot do without labor nor labor without capital." Hence it is unjust that one deny the efficacy of the other and seize all the profits. Recalling false notions of the past, the Pontiff considers it an injustice that capital appropriated to itself excessive advantages, claimed all the profits and products and gave to the worker only that which was necessary to repair his strength and continue his class. For several generations men considered it an inexorable law that "all accumulation of riches must fall to the share of the wealthy, while the workingman must remain perpetually in indigence or reduced to the minimum needed for existence." Not only workers but others as well, who saw the unreasonableness and injustice of such conditions, vehemently attacked such false opinions. But in their attacks some adopted false principles. One of these mentioned by Pius is "that all products and profits, excepting those required to repair and replace invested capital, belong by every right to the workingman."⁶² The Holy Father warns against the subtlety of this error and marks it as dangerous and apt to deceive even those who are opponents of Socialism.

To make clear to both capital and labor their respective rights to profits, Pius states the purpose which God intended when He made the earth. He quotes the following passage from the *Rerum Novarum*: "The earth even though apportioned among private owners ceases not thereby to minister to the needs of all."⁶³ Pius insists that men keep that purpose in mind. "Wealth," he de-

⁶¹ P. 19.

⁶² *Ibid.*

⁶³ Par. 7.

cleares . . . "must be so distributed amongst the various individuals and classes of society that the common good of all . . . be thereby promoted." Time after time this important doctrine of the *bonum commune* is repeated in both great sociological encyclicals. Social justice, according to the Pope, forbids one class to exclude the other from a share in the profits. Both capital and labor, he points out, violate this law. An irresponsible wealthy class deem it a just state of affairs that they should receive everything and the laborers nothing; on the other hand, some of the propertyless wage-earning class demand for themselves all the fruits of production as being the work of their hands. He warns the latter that they go too far in vindicating their right against the injustices of capital when they seek to abolish all forms of ownership and all profits not obtained by labor. To relieve the sad condition of the many who live in destitution, while a few hold excessive wealth, the Pope declares that "each class then must receive its due share, and the distribution of created goods must come into conformity with the demands of the common good and social justice."⁶⁴ Everyone sees that, if this principle were put into practice, a very great evil in modern society would be removed.

While admitting that the miserable conditions under which the laboring class lived and worked at Leo's time are less prevalent today, Pius insists that the necessary object of all social efforts

is "the uplifting of the proletariat." That aim, it is true, has been reached to some extent in the larger and more civilized states, but the spread of

Uplifting the Proletariat modern machinery and business has increased beyond all measure the number of the laboring masses without property. Furthermore, the Father of the Poor shows a deep concern for the very large number of hired rural laborers who live in miserable conditions and who have no hope of ever becoming owners of part of the land; he wishes that their condition as well as that of the workers in the factories be remedied. How are these proletarian conditions to be overcome? The Holy Father offers to society the principle to be followed here. In the future at least every effort should be made that a "just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that ample sufficiency be supplied to the workingman."

This ample sufficiency must include such a part of the fruits of

⁶⁴ Pp. 20, 21.

production that "by thrift they may increase their possessions, and by the prudent management of the same, they may be enabled to bear the family burden with greater ease and security, being freed from the hand-to-mouth uncertainty which is the lot of the proletarian." Furthermore, the worker's share should be of such an amount that he will be enabled to meet life's changing fortunes and to have something to leave his posterity. When we consider the several million families in this country living on the welfare, we readily see that this principle of the Popes has not been put into practice in the past. We must not overlook the fact that many well-paid employees lived beyond their means and failed to save for the rainy day. We understand better today the truth of the warning sounded by Pius three years ago, that unless Leo's ideas on this point be carried out the peace and tranquillity of human society cannot be defended against the forces of revolution.

While insisting that the wage-contract is not essentially unjust, Pius advises that, when possible, the wage-contract should be modified by a contract of partnership, thus making the wage-earners sharers to some degree in the ownership, or management, or the profits. Before entering upon the question of wages, he cautions men to take into consideration the social and individual character of labor so that it may be more equitably appraised and properly recompensed according to strict justice. It is this double aspect that provides a measure for regulating and fixing wages.

Judging the Wage Contract In his radio talk on the *Rerum Novarum*, Msgr. Ryan said: "Undoubtedly the most important of all the doctrines proclaimed in the encyclical is that concerning wages. Let us recall that, when it appeared, the prevailing opinion, not only among employers, but in the professional classes, in the halls of legislatures, and in the theories of economists, was that the wage-contract fell under no other regulative principle than supply and demand. Outside of the working classes themselves, it was almost universally held, that the wages fixed in the markets by the forces of unlimited competition were always fair and just. No matter how low the remuneration of labor descended, it was ethically right, if it was determined by a free contract. This immoral doctrine Leo flatly repudiated."⁶⁵

Not only the Popes, but statesmen as well, realize the import-

⁶⁵ *Catholic Daily Tribune*, May 17, 1934, p. 4.

ance of a living wage. In her new book *People at Work*, Miss Perkins emphasizes the fact that wage earners must receive what she terms "a significant proportion" of the income of industry, "if recovery is to be achieved and maintained." "This is the heart of the recovery movement," she says: "purchasing power must be restored to the groups longest and almost completely without it, in order to create a demand for goods." The Holy Father confirming Leo's principle of a living wage says: "In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family."⁶⁶ He declares that it is an injustice to pay such low wages, that young children and mothers must work in order to procure sufficient means for the support of the family, for the reason that the father's salary is insufficient. Social justice demands that a wage sufficient to meet adequately domestic needs be given every adult workingman.

In all fairness to the employer, the present Pontiff insists that the state of business be considered in setting the scale of wages. To demand wages so high, that the employer cannot pay them without ruin and without harm to the working people themselves, is an injustice. On the other hand, mismanagement of business is not a just reason for reducing the wages. They are guilty of injustice, who make it impossible for the employer to make sufficient profit to pay a just wage, by imposing unjust burdens upon the business man or who compell him to sell his products at an unjustly low price. After advising capital and labor to adjust these affairs themselves, he suggests that the State aid them by wise measures.⁶⁷

He next points out the great importance of the proper scale of wages, by showing its relation to employment and unemployment. If that scale be kept within certain limits, opportunities for work will be multiplied, whereas these opportunities will be reduced, if it be allowed to pass these limits. He declares that not only the bringing about of unemployment but also the lowering or raising of wages unduly, with a view to private profit, is contrary to social justice.

Appealing, as he does throughout the *Quadragesimo Anno*, to right reason, Pius tells men that rationality should guide them in establishing the proper scale of wages in the various economic

⁶⁶ Pp. 23, 24.

⁶⁷ Cf. p. 24.

Guidance by Reason groups, agrarian, industrial, etc. He says: "Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue." ⁶⁸

So far the Holy Father has given the rules which capital and labor should follow to bring about the just distribution of the goods of this earth. Realizing full well the need of control over these groups, the Pope insists that the state must play a very important part in bringing about the reconstruction of the social order, for the conflict of the classes, the tyranny and excesses of combinations, can be controlled only by the state. By means of the latter he hopes to have restored that old order that existed but which was destroyed by Individualism. He refers to the guild system as a highly developed social life, in which prosperous institutions were organically linked together. To accomplish this he holds that the proper place and function should be given to both small bodies and large corporations. He says: "... Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies." The Pope calls this "a fundamental principle of social philosophy, unshaken and unchangeable," and insists that "it retains its full truth today." ⁶⁹ The happy and prosperous condition of the states will depend upon this grading of the subsidiary organizations.

By social legislation the state should reestablish the vocational groups, that is, the state should seek to establish an old order which once existed and which is not something entirely new. Every line of production and service, including agriculture and the professions, should be organized into a guild to govern itself and thus be enabled to distribute its income fairly; to effect the distribution of ownership;

Social Legislation

⁶⁸ P. 25.

⁶⁹ Pp. 26, 27.

and to produce its goods and services in sufficient quantities and at prices that will foster the common good. The right of separate organizations of employer and employee and of other groups should be respected. In case of dispute the new guilds should have the right to separate deliberation and vote. The separate guilds should federate to handle jointly the common economic life of the country. Of course, the government when trying to bring about the existence of these guilds must accommodate them to the machine system which now prevails. The main principle and the spirit of the old guild system should and could be adopted and adapted to our present system. The civil authorities as the need arises should advise, direct, watch, stimulate and restrain the guilds, as the circumstances demand. The soul of this social-economic and governmental order must be charity. Then will economic life be of such a nature that it will lead men to God and give to all the economic conditions of a good life.⁷⁰

So much does Pius insist upon the above-described arrangement that he repeats the following warning: "The proper ordering of economic affairs cannot be left to free competition alone," as the Individualists taught and still teach. All of us know only too well that big business men have been raising the cry that the government should consider the emergency as past, that it should abolish the NRA and let free competition adjust affairs. The Pope warns likewise that the economic dictators are not to be given control; rather economic supremacy is to be controlled by social justice and social charity, both of which must deal with that supremacy sternly and uncompromisingly.

Some economists have asserted that the occupational system advocated by Pius involves the condemnation and abolition of Capitalism. Everything depends, as Msgr. Ryan points out, on the definition that one gives to Capitalism. He says: "If we take Capitalism to mean merely private ownership of capital, the system of occupational groups might still be called a capitalist system. If, however, we use the word Capitalism in its historical sense, with its traditional philosophy, then it is automatically excluded by every important principle and proposal in *Quadragesimo Anno*." Other social writers assume that Pius means that some form of Collectivism or Socialism should be adopted as a remedy

⁷⁰ Pp. 25-29.

for our social ills; but they are entirely mistaken. Pius XI does not want state ownership and operation of the means of production. What he hopes for is the abolition of class conflict, not by abolishing the classes but by bringing them into a practical scheme of coöperation by means of a graded hierarchical order between the individual and the state. Msgr. Ryan says: ". . . The industrial system proposed by the Pope would occupy a middle ground between Capitalism and Communism, between Individualism and Socialism. It would provide all that freedom and opportunity which every individual needs in order to develop his personality; and it would avoid that concentration of power which would defeat itself and which free men would not long tolerate."⁷¹

It is interesting to note how many members of the non-Catholic clergy are thinking in that same way at the present time. Some few months ago the leaders of twelve religious groups submitted a questionnaire to about a 100,000 Protestant ministers and Jewish rabbis. Of 20,870 **Opinions of** clergymen, 18,300 repudiated capitalism or rugged **Non-Catholic** individualism as it prevailed in 1929; they preferred a co-operative commonwealth consistent with Christian **Clergy** principles.⁷²

CONCLUSION

The attitude of the Church toward Capitalism is more fully understood when her stand on Communism and Socialism is grasped. Sociologists agree that the Catholic Church is a bulwark against Communism. But it does not follow that she is therefore a bulwark for Capitalism. The Church does not stand or fall with Capitalism. Long before Capitalism came into existence the Church was here and she intends to be here even though Capitalism should collapse completely.

The Pope characterizes Communism which teaches a merciless class warfare and complete abolition of private property as "impious and nefarious." He agrees with the moderate section of the Socialists that "it is rightly contended that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." These just

⁷¹ Radio Talk, May 27, 1934.

⁷² *Catholic Daily Tribune*, May 4, 1934, p. 4.

demands and desires contain nothing opposed to Christian truth and hence are not peculiar to Socialism. Pius gives this advice: "Those who wish to be apostles among the Socialists should preach the Christian truth whole and entire, openly and sincerely, without any connivance with error." Their aim should be to prove to the Socialists that their just demands "are defended much more cogently by the principles of Christian faith, and are promoted much more efficaciously by the power of Christian charity."⁷³

The Bishops who signed the Statement on the Present Crisis admit that in some points of their social reform the Communists are unassailable. They acknowledge that when the Communists loudly proclaim the brotherhood of man, when **Some Good in** they protest vehemently against the injustice to the **Communism** working classes; when they insist that class shall not dominate class nor one man exploit his fellow-man; when they condemn the abuses of the industrial system, they are proposing measures which are distinctly Christian in origin and purport.

Speaking of the possibility of a Catholic being at the same time a Socialist, the Holy Father says: "Whether Socialism be considered as a doctrine, or as a historical fact, or as a movement, if it really remains Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church . . . the reason being that it conceives human society in a way utterly alien to the Christian truth."⁷⁴

The Pontiff's invitation to Catholics, who joined the Socialists, to return to the Church contains serious and practical thoughts for all men. Realizing that many joined the Communists and Socialists out of a desire to own property and thus alleviate their miserable conditions, the Pope offers this **Condemning** viate their miserable conditions, the Pope offers this **Socialism** Christian advice: "Let it be their firm persuasion that nowhere, even on earth, can they find an ampler happiness than in company with Him, Who being rich became poor for our sakes. That through His poverty we might become rich: Who was poor and in labors from His youth: Who invites to Himself all who labor and are burdened that He may refresh them . . . Who, in fine without any respect for persons will require more of him to whom more has been given."⁷⁵ All the Popes since Leo have repeatedly taught that true and lasting

⁷³ Pp. 35, 36.⁷⁴ Pp. 36, 37.⁷⁵ Pp. 39-40.

happiness cannot be found here upon earth; that according to the divine plan all men are not born in equal conditions, nor destined to live under equal circumstances.

Having reviewed the state of the modern economic world Pius declares that he has "found it suffering from the greatest evils." He says that "a profound renewal of the Christian spirit" is necessary for the longed-for social reconstruction. The following words of Leo are quoted: "And if society is to be healed now, in no way can it be healed save by a return to Christian life and Christian institutions." Christianity alone, the Popes assure us, can draw men from worldly affairs to the celestial. Ever most deeply concerned for the salvation of souls he asks: "For what will it profit men that a more prudent distribution and use of riches make it possible for them to gain even the whole world, if thereby they suffer the loss of their own souls? What will it profit to teach them sound principles in economics, if they permit themselves to be swept away by selfishness, by unbridled and sordid greed, that 'hearing the Commandments of the Lord, they do all things contrary'?"⁷⁶

The Holy Father bewails the fact that the true Christian spirit has been impaired. This accounts for the fact that we find many abuses in industrial Capitalism, abuses which make it irreconcilable with Christianity. Her attitude to Capitalism is similar to that which she took to slavery which she did not abolish by dogma or statute. She insisted that slaves obey and respect their masters. But by making it a work of mercy to free the slaves, and by gradually inculcating Catholic principles into the masters, teaching them to love their fellowmen, the Church gradually eliminated slavery, because she eliminated its source. So just as industrial Capitalism came out of the Protestant ethics, so must the remedy for it come out of the Catholic ethics. In other words, the world must be made Catholic before the evils into which the denial of Catholicism has thrown it, can be eradicated.⁷⁷

So much has the Christian spirit been impaired that as Pius says: "... bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for

⁷⁶ Pp. 40, 41.

⁷⁷ *Catholic World*, 134, pp. 343-345.

dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded.”⁷⁸

The Supreme Shepherd of souls warns that the ruin of souls, if continued, will frustrate all attempts and efforts to reform society. Men must take Christ’s Gospel and make it their rule of life. The Christian world order must be acknowledged by society, and men must be inspired by Christian principles in their economic life. Those sincere men who demand a rationalization of economic life must strive to “attain the marvelous unity of the divine plan.” The Pope continues: “This is the perfect order which the Church preaches, . . . and which right reason demands: which places God as the first and supreme end of all created activity and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end.”⁷⁹

Some Christian principles which should guide both labor and capital in their attitude toward one another are then stated. He reminds all classes that remunerative occupations are not to be considered less consonant with human dignity. Men should bear in mind that it is the manifest will of God that men have been placed upon the earth to work it to supply their needs. Producers are not forbidden to increase their fortunes in a lawful and just manner, for as the Pope says: “It is just that he who renders service to society and develops its wealth should himself have his proportionate share of the increased public riches, provided always that he respects the laws of God and the rights of his neighbor, and uses his property in accord with faith and right reason. If these principles be observed by all, everywhere and at all times, not merely the production and acquisition of goods, but also the use of wealth, now so often uncontrolled, will within a short time be brought back again to the standards of equity and just distribution.”⁸⁰

“Charity,” says the Pope, “. . . must play a leading part” in the reform to be effected. “Justice alone, he says, “. . . can remove the cause of social strife but can never bring about a union of hearts and minds. . . .” “Then only,” remarks the Pope, “will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate con-

⁷⁸ Pp. 42, 43.⁷⁹ P. 43.⁸⁰ *Ibid.*

viction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ and everyone members one of another.'” This conviction will make the rich and poor perform their mutual obligations faithfully and justly. The rich and those in power will not neglect the poor but will listen to their just complaints and will bear patiently with their faults and mistakes. This conviction will cause workers to give up their feelings of hatred and envy; they will accept their humble position as the arrangement of God and will consider their work dignified, realizing that by working faithfully they are procuring the common good. The Church proposes the example of Christ Who being in the form of God, chose to become a carpenter among men and to be known as the Son of a carpenter.⁸¹ Commenting on the importance of the Incarnation, Father Husslein says: “This divine fact, this supreme truth of all history, if firmly grasped in its profoundest verity and logically applied in all its consequences would necessarily produce the mightiest changes mankind has ever known, bringing together by love instead of separating by hate the extremes in society and the ends of the earth. It would be a revolution indeed, but peaceful and unbloody.”⁸²

That this religious revolution is necessary, is the firm conviction not only of churchmen but of statesmen as well. President Roosevelt said in this regard:

We of the United States are slow to learn from the experiences of other countries where religious indifferentism refused to remain static but developed first into irreligion and then into radicalism of the most destructive type. They who know of none but material values always drift to the extreme; they either try to seize all power or wealth, or to wrest from others both their property and their rights. . . . In the light of history nothing is more to be deplored than indifferentism. We are going through that period now, and for its cure there is only one remedy, namely, a country-wide re-emphasis of the fundamentals of Christian faith. . . .⁸³

That this is primarily the work of the Catholic Church is an evident fact. That she alone is carrying on this work was emphasized by Bishop Noll in a recent radio talk. He declares: “Unfortunately the Catholic Church is working almost alone in a systematic manner towards the promotion of spiritual and relig-

⁸¹ P. 44.

⁸² *The Christian Social Manifesto*, 139.

⁸³ *The Denver Register*, April 22, 1934. Bishop Noll's Radio Talk.

ious literacy. She alone is a persistent defender of the fundamental teachings of Christianity before the entire world. She alone refuses to recede from the position that it is her duty to guard the integrity of the moral law. She alone aggressively combats social trends which assault that law. She heartily believes with the Father of our Country that morality cannot exist separate from religious principles. . . ." The same Bishop points out how, by barring religious instruction from the classroom, "70,000,000 citizens of this republic today are ignorant of the A B C's of religion, while the religious convictions of millions more are so vague and indefinite that they neither influence their conduct nor offer them any spiritual support." Expressing his personal views concerning the relations which should exist between Church and State, President Roosevelt says that "they should not only be friendly but mutually helpful."⁸⁴

The Holy Father points out the fact, that despite the apparent difficulty in spreading the spirit of the Gospel in an attempt to reform society, the human soul is "naturally Christian." Catholics throughout the world should heed the call for Catholic Action on the part of the laity, made by the Holy Father in a letter to Cardinal Cerejeira, Patriarch of Lisbon. He says: "Now as every Christian receives the supernatural life which circulates in the veins of the mystic body of Christ—that abundant life which Christ Himself said He came to bring on earth—so he must transfuse it into others who either do not possess it, or who possess it too little and only in appearance." Of Catholic Action the Holy Father says that it is its very nature "... to procure the real salvation of souls, diffusing as much as possible the kingdom of our Lord Jesus Christ in individuals, in families, in society."

DISCUSSION

FR. VINCENT KROGER, O.F.M.:—The years of depression have served to acquaint people with the economic and sociological doctrines of the Catholic Church. Men have begun to realize this important function of religion, namely, the promotion of social justice and economic liberty. Catholics need not engage in deep research to find an answer to the economic problems of modern times. In fact no Catholic should feel at liberty to discuss any such matter until he has given careful and detailed study to the Papal encyclicals.

⁸⁴ *Ibid.*

There he will find the principles underlying the solution of economic difficulties. And these principles are derived from the divinely appointed teachers and custodians of God's own truth.

Comparatively few Catholics even among the educated classes were acquainted with the sound principles and clear teaching of Leo XIII in the *Rerum Novarum*. If their economic transactions had been governed by these principles many abuses of the capitalist system would have been prevented; prevalent conditions during the past four years would have been quite different.

Necessity of Studying the Papal Encyclicals

The *Quadragesimo Anno* is enjoying a more widespread promulgation. The radio has contributed greatly to this effect. Members of the clergy and prominent laymen have instructed millions in the teachings of Pius XI. Probably a half million copies of the *Quadragesimo Anno* have been distributed in this country during the past two years. The N. C. W. C. announces in the June issue of *Catholic Action* that there is an ever-increasing demand for Catholic literature dealing with present day social and economic problems. Everywhere, but especially in the large industrial cities Catholic study-clubs are giving concentrated attention to these same problems.

The practical result of the *Quadragesimo Anno* for our own country has been stated many times. "... the NRA form of organization of economic life can and must be a step towards the social order of 'vocational groups,'

Practical Results of the *Quadragesimo Anno*

We are forcibly reminded of the principles of justice contained in the Papal encyclical when we consider the efforts of the President to determine the relations of capital and labor, and also, when we read his proposed deliberations for the next Congress: "security of home," "security of livelihood" and "security of social insurance." Great numbers of Americans of all religious beliefs are thinking along the lines of social justice proposed by Pius XI. The social ideas of the nation are becoming Christian and Catholic. The suppressed religious tenets of thousands are finding expression in the Christian principles of social reform.

In Europe the same good influence is exerted by the Papal encyclical. Spain has recovered spiritually and economically through the application of Pius' principles to existing conditions. The Swiss and Austrians are also seeking guidance in the *Quadragesimo Anno*.

The Holy Father sees in all this an opportunity to promulgate the truths of Christ and of His Holy Church. He urges clergy and laity to become better acquainted with the Church's economic teachings and to inculcate them

Task of Catholic Action

in the hearts of others. This is the proper sphere and work of Catholic Action. And unlimited good can be accomplished by such activities, not only for the cause of religion and for separate communities, but for society at large. Speaking of the function of Catholic Action, Pope Pius says: "Its principal task will be always to see that they derive inspiration from the prin-

ciples openly Catholic and the teaching of this Apostolic See—a teaching that we have imparted in the Encyclical *Quadragesimo Anno* and which we now see to our great satisfaction taken as guide not only by the Catholic Action of the various countries, but also by statesmen." (*The Register*, April 1, 1934.)

FR. CLARENCE TSCHIPPERT, O.M.Cap.:—It is true, as has been remarked, that it is almost impossible to give a comprehensive definition of Capitalism. The same has always been true of Socialism; there were so many brands and branches and schools of it. In fact, many people have had a very confused idea of Socialism; every move towards greater control of business by government, any move to raise the status of labor was looked upon as Socialism by a whole class of men.

But confusing as all this was, there were certain general characteristics of Socialism that stood out in every one's mind just as there are certain general ideas in everybody's thinking when they speak of Capitalism, so much so, indeed, that it was possible for Popes Leo and Pius to write perfectly intelligible and comprehensive encyclicals on both subjects.

Merit of the Encyclicals

For if we analyze those encyclicals, I think we can safely say that while Pope Leo's was primarily directed against Socialism in defense of private property and the present system, Pope Pius's was rather an arraignment of the Capitalistic system and its abuses in favor of the social good, which would seem to show that the Church is not satisfied with either system, but in varying degrees: she condemns Socialism outright, but condemns Capitalism only in its abuses. Both Socialism and Capitalism are extremes: Socialism overstressing the common rights and good without regard to the natural right of private property; Capitalism, as it has developed, seeing only the individual private right without regard to the common interest. The Popes, as the Church has always done in history, seek the medium wherein lies happiness for all: retaining private rights but under social control and with the common good as the governing principle.

INDUSTRIAL COÖPERATION

FR. PETER DUFFEE, O.F.M., M.S., M.A.

We know that the grand objective of the Communist party, as synthesized in the program of the Third Internationale, is world revolution. But, before Christian civilization can be doomed, its philosophy must be destroyed. The first step towards the realization of the communistic ideal of world revolution is the destruction of Christian morality. The Communists are loosing a flood of sex filth—anti-Christian in character—and a torrent of revolutionary propaganda—through the media of the press, the cinema, the stage and the radio—calculated to destroy industrial harmony, and civil peace.

The Communist's Dream

The second step toward the fulfillment of the Communists' dream is the annihilation of the economic bases supporting capitalistic society. Russia starves her million citizens to pour grain into the markets of the world, to force down the prices of commodities, to cause unemployment and social unrest in agricultural nations. Sovietism chains its workers to their machines to produce articles of manufacture which are then thrown into the world's markets at prices below even the cost of raw material in order to paralyze industry, to create unemployment, to foment social unrest in industrial nations, to destroy that industrial co-operation which is the key to prosperity, and to lower the much lauded standards of living in capitalistic nations. "The causes of the decadence of the Christian civilization are intimately bound up with questions of faith; for loss and perversion of the faith have produced the moral evils which are responsible for the political and economic evils of our age." (*Economic Peacemaking*, P. Maurice Hill.)

We note in the history of modern labor that as soon as a nation recognizes Russia with its Communism, the agents of the Third Internationale immediately begin their work of destroying co-operation and of fomenting discord between capitalist and laborer, between employer and employee. In Germany, immediately after the recognition of Soviet Russia, there was an epidemic of general strikes and

Nefarious Work of Russia

social unrest which culminated in the birth of national socialism, "Germany's defence mechanism." In America, the year 1934 has been thus far a year of widespread social disorders, especially apparent in the strikes which daily threaten the existence of the NRA. Perhaps there is no connection between the epidemic of strikes and our recognition of Soviet Russia but it seems, indeed, logical in view of incontestable evidence to conclude that at least many of these strikes have been openly advocated, subsidized, and propagandized by Soviet agents.

To preserve our high standards of living, to maintain efficiency in the various cogs of our industrial machines, to save even our American civilization, it will be necessary to inculcate among the various classes which form the majority and the minority of our people, the spirit of coöperation and sacrifice. There is only one way to achieve this purpose and that is to make the NRA codes with their spirit a permanent part of our industrial edifice.

"Capital cannot subsist without labor, nor labor without capital." (Leo XIII, *The Condition of the Working Classes*.) Hence, it is utterly false to ascribe the productive results of their combined efforts to either party alone. It is flagrantly unjust that either one should deny the efficacy of the other and seize for himself all industrial profits. On the one hand, a nation of capitalists would be impossible—millions of dollars invested in motionless machinery, in haunted office buildings, in eerie, still railroad stations, and in cobwebbed factories; while on the other hand, a nation of workers would return us to the civilization of wooden ploughshares, slave galleys, and man driven treadmills. Two classes are at work at present to vindicate, indeed, with false principles and on false assumptions, the rights of the working man. On the one hand, ambitious and tyrannical labor unions inspire a propertyless wage-earning class to demand all the profits of production. As if these profits were due entirely to the work of labor's hands, labor must receive the majority of profits in an exorbitant wage scale and reduced working time. Thus labor repeatedly violates the moral law of the equitable distribution of profits.

Self-esteemed philanthropists espouse the cause of the working man and set up another equally false and pernicious social principle, namely, that all products, excepting those required to re-

A False Principle place and strengthen invested capital, belong by every title and right to the working man. Even if, labor has actually perfected industrial products as the achievements of its own hands, it is manifest that the laboring classes are not the sole producers of industrial profits; for capital produced the raw material, the mechanical facilities, and the wealth to realize profits from the product of labor. These erroneous principles enunciated by tyrannical labor unions and intellectuals, demand that all means of production be transferred to the industrial state or "socialized" as the term goes, and succeed in destroying industrial peace and coöperation. It is just such principles as these that have destroyed social democracy and abolished political freedom, that have brought about Industrial Socialism and Economic dictatorships.

On the other hand, an irresponsible capitalistic class which deems it just that the lion's share of business profits should accrue to it because of the use of its talents and time, because of the earning power of its wealth, and because of the risk of its investments, openly ridicules and disobeys the sacred law of distribution. In the minds of these plutocrats the employer amply satisfies the demands of social justice if the laborer receives only the estimated value of his labor—an estimate made by capitalists, of course;—for a laborer has a strict right only to a starvation wage and not to a just living wage—certainly not to his share of the industrial profits amassed from his labor. The industrialist hoarded up stores of gold reaped from the needs and starvations of a rapidly increasing army of unemployed by the harvester of idle machinery.

The self-styled intellectuals, vehemently incensed by capitalists' and industrialists' violation of justice, go too far in vindicating the one right of which they are conscious. Distraught by the evils in our system for the distribution of wealth, inspired by the illusory dreams of socialism, deluded by the plans of communistic Utopias, they strive to abolish all forms of private ownership and to seize all profits not obtained by labor because, in their minds, such profits are not acquired by personal work or toil.

Furthermore, we might arbitrate the continuous strife of director and stockholder, employer and employee, capitalist and laborer if our government would invoke and insist upon the observance of the sacred economic law. The profits of industry should not be continually shovelled into the rat holes of increased production and expanded industry; but, on the contrary, they should be pro-

portionately divided among the stockholders in the form of increased dividends as a just return for their investment and among wage earners in the form of increased wages.

The golden mean between the contrary dictates of socialism and industrial autocracy, the settlement of the omnipresent causes of social strife, the dispersion of the war clouds that ever shroud the opposing camp of labor and capital can be found in mutual coöperation between labor and capital, in agreement among their followers, and in a peaceful-minded rank and file in their army.

Following the Golden Mean This industrial coöperation, mutual agreement, and economic peace must be builded not only on the establishment of the uniform just wage and improvement of the environment of the worker, but on a broader and saner view of business success toward which both parties are striving as mutual partners, and finally upon a basis of mutual coöperation and Christian harmony. It is now time to call an armistice in this civil war of industry,—that strife which was launched by the industrial revolution and climaxed by the present depression, that everlasting battle in which capital and labor have dealt to each other death blows, the eternal offensive which has taken its toll in fortunes lost, homes despoiled, wives and children bereaved and in humanity prostrated. The world war with its millions of dead and billions in debt is but a vivid reminder of the national and international industrial war with its billions of victims and infinity of debt.

The problem of the re-distribution of national wealth and of national income to the consumers, having at least seventy per cent of the purchasing power of normal times, is primarily a moral question and is the first problem to be solved if we wish to insure the coöperation of all classes in the building of a new and prosperous Economics. Meredith P. Givens, of the Hoover Committee on Social Affairs, writes in his comment on technocracy: "Eighty-five or ninety per cent of our workers are employed because of idle machines rather than the busy machines that have taken away jobs from the workers. The serious thing is that the increase of the output due to a single man's efforts comes in a time when our population and markets are not expanding fast enough to take the product, our income is not distributed well enough to make it possible for people to increase their standard of living faster than the machine can produce."

Capitalism introduced three fundamental economic errors into the running of the *laissez-faire* economic machine. The fundamental economic error was the introduction of mass production.

Consumers' goods flowed into the markets faster than they could be absorbed. Consequently, capital and labor engaged in unprofitable production.

Thus the number of the unemployed grew faster until they could no longer be absorbed in the jobs offered by new industries.

The second error was the rapid growth of the corporate form of industry under the muse of *laissez-faire*. Berle and Means have shown that in the two hundred largest corporations found in the *laissez-faire* system the old prerogative of ownership control has been lost by actual owners to be absorbed in a large measure by a monopolistic banking engagement which sometimes owns less than one per cent of the stock. Such industries operate usually—if they operate—with large deficits for their owners, and with enslavement for their workers.

The third economic error which the *laissez-faire* producers introduced into the system was the ruthless operation of the industrial machine with individual profit as their sole aim. Individual profit in *laissez-faire* economics always tends to defeat itself. Specifically, capitalistic profit always accumulates in the hands of a few. In turn, the profiteers invest their gains in new production with little regard to its necessary economic corollary, consumption.

To be sure, the temporary and partial improvement, which took place in the fall of '32 and in the beginning of the year '33 in our economic system was a result of automatic economic conditions, artificial markets and increased industrial production to satisfy the demands of these markets. There will be no permanent business recovery until unprofitable production and unjust prices, brought into existence by the combined efforts of greed and economic errors, are made once more profitable and just by the rectification of the three industrial ills discussed above. Of course, production and prices can only be made profitable when there is an increase of demand. This increase of demand can be effected only by a re-distribution of wealth, by a return of purchasing power to the masses.

Automatic operation of economic forces cannot effect a general and permanent economic recovery. The initiative or sus-

tained efforts of business men cannot effect the fundamental change in our industrial system necessary to its existence. Our tycoons in business did not foresee nor expect this depression. They couldn't even conceive it as possible in the "new business age." When the depression actually arrived these devotees of *laissez-faire* economics prophesied that "the stress" would be of short duration. For four years American business men have stuffed themselves with all kinds of quack remedies. Now they find themselves completely disillusioned and bewildered. They can and must admit their helplessness. Not more than a half-dozen American business men of prominence have made any constructive or effective suggestions for business recovery. Such proposals even when advanced have not been accepted by the leaders of American industry.

Simple as the fact seems now, intelligent business men did not perceive the effects of an inequitable distribution of wealth until its evil effects were manifest in the industrial depression. Why? Business men worked on the false assumption of *laissez-faire* economics that they were actually distributing sufficient purchasing power to the masses by hiring new workers, paying new wages, and creating a new demand for consumers goods; all the while they were putting their profits into increased production or into new forms of industry. Obviously, this system of indirect distribution of profits or the inequitable return of income would work harmoniously until production advanced beyond the bounds of consumption—as it must. Mass production, greedy investments, and selfish competition, advanced beyond the limits set by current purchasing power and current demand. Concerning the distribution of wealth, Pope Pius XI writes in his encyclical *Quadragesimo Anno*: "Each class then must receive its due share and the distribution of created goods must be brought into conformity with the demand of the common good and social justice, for every sincere observer is conscious that the vast difference between the few who have excessive wealth and the many who live in destitution constitute a grave evil in modern society."

Those who have an income of \$3,000 a year or less, spend sixty per cent of all the money used in this country for the purchase of goods and services. Furthermore, according to the Bureau of Economic Research, eighty-six per cent of the people of the United States gainfully employed earn less than \$2,000 a year. These

figures, by the way, were compiled in the year of prosperity, when an income of \$2,000 a year was not sufficient to support and clothe a normal family. Unemployment, part-time employment, and unprofitable employment of the general run of the citizenry, together with the radical reduction of the salaries of those who are profitably employed, are the sole causes of the curtailment in the buying power of the masses, of the concentration of the nation's wealth in the hands of classes, of the consequent discord and hate now separating masses and classes.

Unemployment and employment at a non-living wage scale can only be corrected by a wider distribution of the national income among workers and former workers in industry and agriculture,

Distribution of National Income among those who constitute the majority of the consuming population of this country. Industry can attain this goal by providing employment to willing workers, by paying a living family wage to workers, guaranteeing in high commodities prices a living income to farmers—then alone can we restore the coöperation between producer and consumer, between employer and employee necessary for national prosperity.

Our present predicament is a cruel joke on the efficacy and efficiency of *laissez-faire* philosophy, on the complacency and "divine right complex of *laissez-faire* economists," and on the arrogance and "man of destiny" delusion of capitalists. The unjust distribution of wealth and income and the greed of capitalism, denounced by Pope Pius XI, were, on the one hand, unsuccessful in saving the present economic system; and were on the other hand eminently efficient in totally and quickly dispatching the suicidal system of *laissez-faire*, in plunging capitalist and laborer, employer and employee into a common and universal disaster.

In the primary development of our economic system from the obsolete feudalism, that is, in the guild stage, in its first stage of evolution, competition and rugged individualism were unknown factors in the production of wealth. These

Economic Evils of the Reformation destroyers of our present economic system appeared only when the Church's authority over the world's social and economic system was annihilated by the forces of the Reformation. The economic system, as well as all other humanly devised systems, were subject in their entirety to the Canon Law of the Church. Because the Canon

Law of the Church is in essence the application and amplification of the moral law, usury, unlimited and ruthless competition, cut-throat reduction of prices, dishonest business methods, fraudulent statements, perjured records, starvation of the laborer, extension of unlimited credit,—all these things, economic sins, were punishable by Canon Law. The Law of the Church was the law of the land. As soon, however, as the nations withdrew themselves from the fold of the Church and the annihilative forces of the Reformation made themselves manifest, the mutual coöperation and reciprocal competition of the guild, gave place to the cruel individualism and ruthless competition of the present economic system.

True enough, the functions of the departments in our modern economic system are co-ordinated; but they are united with the co-ordination of the modern factory for the one purpose of attaining the goal of mass production at a great profit. The wages of labor, the quality and price of the product, the living conditions of the worker, and the commonweal enter into the consideration of the capitalist, only in so far as they exert an indirect result on the co-ordination and efficiency of his business. Furthermore, such co-ordination and coöperation were limited to a particular industry and more often to a particular individual's part in that industry. There is no self-sufficient and self-sustaining economic group; for no industry can handle either efficiently or profitably the production and shipping of raw materials, the manufacturing and processing of products, the transportation, distribution, and consumption of these products.

There never was co-ordination either in the entire group of industry or in the individual groups of an industry. Hence, we find that internal anarchy in our industrial systems which led to ruthless competition, destruction of just prices,

Lack of annihilation of industrial profits, starvation of
Co-ordination employees, overproduction, and industrial strife.

The Pope in his encyclical, therefore, calls for the formation of vocational groups: agricultural, industrial, and financial. The aim of social legislation must therefore be the reestablishment of vocational groups. Just as the citizens of the same municipality are wont to form associations with diverse aims which various individuals are free to join or not, similarly those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their

occupations. The corporations, according to the mind of the Pontiff, should be composed of representatives of the unions of working men and employers of the same trade and profession. As true and genuine organs and institutions of the state, they should direct and co-ordinate all the activities of the unions in all matters of common interest. These groups will revive the spirit of coöperation and co-ordination which characterized the medieval guild.

Within recent times, as we are all aware, a special syndicate and coöperative organization has been inaugurated, which in view of the subject of the present encyclical, demand of us some mention and comment. The state here grants legal

Establishment recognition to the syndicate and union and
of the Syndicate thereby confers on it the features of a monopoly.

By virtue of this recognition, this syndicate alone can represent respectively working men and employees, and it alone can conclude labor contracts and labor agreements. True, it has been authoritatively declared that the legal syndicate does not exclude the existence of unrecognized trade associations. At present, we have only one economic grouping outside of the syndicates of Facism in Italy, to which the Pontiff, no doubt refers, in the above quotations, that might approach the ideal of Catholic economics, that might finally realize the ideal spirit of the guilds of old; namely, the industrial groups of the NRA codes. At present, both the NRA groups and the syndicates of Italy are subject to the same criticism; they are too autocratic and bureaucratic, reducing themselves in their present state of development to a kind of industrial socialism. As far as we can see, after these economic experiments have passed through the formative period these groups will be self-operating, autonomous, and self-ruling. These bodies must be endowed by the state with a subordinate, legislative and executive power for the regulation of the various divisions of industry which they represent. "The state should leave to these smaller groups the settlement of business of minor importance. It will thus carry out with greater freedom, power and success the tasks belonging to it. Because it alone can effectively accomplish these, directing, watching, stimulating and restraining as circumstances suggest or as necessity demands. If contending parties cannot come to an agreement, public authority intervenes."

Let us briefly review the advantages and disadvantages of the

NRA industrial grouping for the capitalist and the producer. In general we can say that the codes of the NRA have been an unwellcome boon to producers. They have destroyed many of the existing evils of *laissez-faire* capitalism. In one year of operations the NRA has been quite efficient; the transit industry closed the year 1933 with riding and revenue on higher levels than they were in the year preceding; the capital expenditures of the year 1933 were fifty per cent higher than those for the year 1932. Sales by electrical manufacturers totaled \$750,000,000, an increase of 18 per cent over 1932. The textile industry ended in 1933 with a record of activity more than 25 per cent over that of 1932, slightly above what might be termed a normal year in the last decade. Passenger and express air traffic increased some thirty per cent. The steel industry admits a twenty five per cent improvement in 1933, while the bituminous and anthracite coal industry admits that sales of merchandise and commodities have increased some ten per cent in the year 1933.

Thus capitalists may not complain that they are not receiving a fair profit from their industry. Of course, some capitalists of the old economics now passing will claim and perhaps truthfully that the NRA's codification of their industry has destroyed the handsome profits that they were accustomed to receive, but these capitalists could never claim rightfully such exorbitant profits. Most industrialists and business men of good will hailed the New Deal Codes as saviours of our economic system. They acknowledge openly that they are receiving a fair profit from their capital investment. Smaller industrialists and business men admit that the industrial codes of the NRA have generally destroyed ruthless competition, the cutting of prices, and the gobbling up of smaller enterprises in the creation of monopoly.

Now all industrialists and business men have an equal chance to realize the same just profits from the sale of their products. The NRA codes, by establishing minimum wages and the number of working hours, have made the future possibilities of mass production and stagnant markets more remote. These codes, in addition to the other relief agencies authorized by the government, gradually restore the necessary buying power to the consuming public; thus directly creating a demand of markets for capitalistic products. Here, however, we restrict ourselves to

Effects of the NRA Codes

Equal Chances for All

the discussion of the New Deal's advantages and disadvantages in as far as capitalism is concerned.

Capitalism is entitled to a fair, reasonable, and assured return for its investments. The NRA codes have safeguarded this undeniable human right by indirectly fixing maximum and minimum prices for raw materials and manufactured articles by directly establishing a scale of minimum wages and labor hours. In the end, the NRA should eliminate monopolies controlled and managed by the non-owning banking satellites.

The Darrow reports, lately published, analyzed eight of the NRA codes and discovered that monopolistic oppression of small business men existed in seven of them, namely as follows: electrical manufacturing, footwear division, rubber

The Darrow Reports manufacturing, motion pictures, retail solid fuel, steel, ice, and bituminous coal. On the other hand, the report found no monopolistic features in the

Cleaners and Dyers Code. The NRA administration has defended the seven codes from criticism and declared that of all the codes, the "Cleaners and Dyers Code" has inspired more complaints of opposition than all of the others taken together. It seems to be somewhat of a contradiction to discover that the Darrow Board passed the Cleaners and Dyers code,—a code which has been most frequently criticized by owners as well as by laborers as constituting a monopoly; whereas, on the other hand, the NRA has not heard many complaints, either from the laborers or the capitalists, employers or employees, about the various other codes which the Darrow report has criticized and condemned.

Darrow and his Board published a report of some fifty thousand words charging the recovery administration with fostering monopolies, with playing ball with the big fellows, with helping to snuff out the little fellows. It seems that the Chicago criminal lawyer took advantage of his position in the national eye to start off his research work with a speech advocating socialism. Mr. Darrow joined by his socialistic friend and former law partner, William Thompson of New York, in a supplemental report to the President, declared their opposition to any return to a competitive system and openly advocated a planned economy which demands socialized ownership and control. It seems therefore, that Mr. Darrow utilized his position as head of the research board for the NRA codes to openly advocate and to carry in force, not once but often his views on socialism. Necessarily, the NRA which is

out of step with industrial socialism would not please a man of socialistic persuasion like Mr. Darrow.

The principle points made by the Darrow Board on the general outrage of the NRA are as follows: 1. The NRA codes tend toward monopolies under government franchise. 2. The little man in business is being ground down and destroyed. **Criticism of** 3. Self-regulation and industry mean regulation **Mr. Darrow** by and for the large producer. 4. Production is out-stripping consumption with piling up of surpluses. Higher prices are nullifying wage increases, with lagging purchasing power, the central problem of capitalism—inability to market its surplus, therefore, remains unsolved. 5. The solution of these difficulties lies not in the NRA nor in the unbridled competition of capitalism but in the socialization of industry and production for use instead of profits. Grouping, concentrating, and eliminating are three main causes of destitution, privation, and depression. If we could only do away with these unholy three, our problem would be solved.

The NRA guarantees first that labor should have basic hours and wages. This guarantee is in a word the pledge of a living wage, sane working hours and of the right to arbitrate. To see that the workman is compensated properly, the prices of commodities should not rise disproportionately. Second, the NRA will not tolerate anything being sold at prices below a certain percentage above cost. This immediately eliminates the loss leader which has been the discordant factor working in the name of big business to gather to its support our consuming populace. The tremendous cash reserves of loss leaders have allowed them to offer tempting baits to swing business to their support and keep it there. This factor in itself has started the ruin of hundreds of thousands of our retailers and manufacturers. The defenders of the NRA policies ask, has not the consolidation of the great many retailers helped the individual retailer? Has not the elimination of these countless individual retailers and manufacturers in competition proved to be a benefit to its consuming public? Third, has not the NRA eliminated unfair trade practices? By doing this the NRA prevents the special rebate, the advertising allowed and the many other devices to give the big fellow the extra discount that enables him to sell at lower prices. The legitimate retailers and individual manufacturers who give their employees a decent wage and

a fair deal to everyone seem to suffer even now, though in a much less degree, from monopolistic competition.

It is absolutely necessary that the NRA codes continue to receive the support of the populace of this country. If not, we shall have more merging and more eliminating—the creation of monopolistic and industrial dictatorships. If

Respect for the NRA Codes there is no NRA, of course, we shall have lower prices and lower disproportionate earnings—no assurance of a fair wage, no assurance of a fair profit. Darrow's system guarantees socialism—a positive death for small business, a positive resurrection of rugged individualism for the benefit of individual initiative and effort regardless of state and citizen. The NRA is perfect in its precepts, its theory, but not in its enforcement and its practice. NRA without strict observance or enforcement is as bad as no NRA. Gerard C. Dean, representative of the Association of Surgical Dressings Manufacturers of the United States, says that the cry about the so-called oppression of smaller business under the NRA is not the cry of legitimate small enterprises that have made and sold their products over a period of many years, but rather “it is the cry of a minority, chiseling group who, to use an old axiom, think the grass is greener in the next pasture, with the result that when an attempt is made to sell inferior quality with a pair of sharp scissors for a price list, it is soon found that the inferior quality cannot be thrown on the buying public.”

Thus, these business men yelling loud and longer feel smug in the apparent subterfuge employed to create the feeling among the public that the NRA oppresses them as a small enterprise—by the same token they completely discredit public intelligence. The truth of the matter is that they do not fit into the economic wheel, in that the business being done, is not so much for the benefit of the large enterprises as for the benefit of the small enterprises that stick to quality and ethics. They defend customers from the attacks of these so-called false price lists. “As head of a moderately sized company manufacturing surgical dressings established by my grandfather in 1883 and having knowledge of the ramifications and purposes of the NRA by reason of my being the treasurer of the Association of Surgical Dressings Manufacturers of the United States, I am of the firm belief that if more investigation is done in checking up the policy and the service of the product made by these smaller crying groups, by learning how

long they have been in business, the rank and file of this element could be educated to the high ideals, to the chartered course and to the sane business tactics insinuated by the NRA and that much of this crying would stop."

Will competition be less effective in business if the NRA codes assuring a fair and new deal for the laborer, for the investor, and for the members of a committee, are observed by all members, large and small, in a given trade or industry?

Constructive The agreement between the representatives of the
or Destructive railroads and the trucking industry and the joint
Competition? committee of highway users proves that destructive and ruthless competition between industries can be profitably eliminated by negotiations. Under the NRA the competition that was destructive of fair-priced quality would yield to competition that is constructive. Quality must improve with the product being marketed at a uniformly fair price. Business may be less profitable in an individual case where monopolistic and unjust competitive prices and profits once existed; but eventually it will be more profitable because all producers may be assured that they will only and always receive a just profit and enjoy a certain security in the thought that all profit cannot be destroyed by ruthless competition as was the case in the years of prosperity.

The *laissez-faire* type of capitalist must realize that if the NRA becomes a permanent part of our economic machine, as it must, the days of unjust profits, starvation wages, mass production, ruinous competition, and controlling monopoly, must pass with the dawn of the new era. The change from disorder to order in economics and competition to coöperation was absolutely imperative if the world was to remain Christian, if the world was to be saved from the errors of socialism and communism, if the nations were to preserve any semblance of a democracy. Industrial coöperation and "ordered economics" alone can destroy the dictatorship of finance, the system of socialization of government, and the tyranny of the mighty advanced by the masses—all factors in the old type economics, causes, too, of the increase of socialistic and communistic propaganda. These evils of the old economics contributed to the revolt of the masses in various nations against existing social conditions, governments, and institutions.

We note that there was a growing sentiment of antagonism in the masses directed towards the classes that were responsible for

these evils. Many thought that these evils could be remedied only by the destruction of classes together with their economy. These two sentiments were continually fostered by the press, the radio, the cinema. We are forced to conclude by unmistakable evidence that the growing dissatisfaction and the increasing discord of the masses were due to a studied attempt on the part of the propagandists of socialism and communism, to foment class dissatisfaction and hatred. In fact, the NRA was capitalism's only way out of the depression, the only means of saving itself from a certain death, the only way to redeem success from failure.

The NRA codes should ultimately supervise the placing of capital, determine its earning power, equitably distributed national income, entirely eliminate the ruthless destruction of smaller industries by the larger, the creation of monopoly and the assimilation of wealth in the hands of a few. Thus, the American standards of living will be continually raised or at least maintained on a reasonable level of a just, distribution of natural and industrial wealth. Such a plan will finally destroy all pretext for class warfare, all clashes between capital and industry and every apparent reason that the dissatisfied and the radicals seize upon for fomenting class hatred.

If the complaints of the smaller industrialists and business men are true, namely, that the New Deal favors the larger corporations and enterprises because they alone can produce at a profit with increased wages and radically reduced working time; then it seems that the administration board of the National Recovery Act should make the necessary concessions to smaller enterprises in the way of increased working time, so that they can profitably meet the competition of the larger enterprises. Some industrialists complain that the unionization of labor, a privilege accorded by the New Deal to labor, constitutes a future danger to capitalistic profits; but in reality laboring unions could not be too exacting, or tyrannical in their demands, for the government, as has been the case, would be the third party and an impartial arbiter in all such disputes. The New Deal Economy aims primarily at restoring purchasing power to the masses by increased opportunities for employment, by establishing a scale of just wages for the worker. The New Deal begins at the point where any comprehensive and

Growing Antagonism

Hazarding a Suggestion

common sense plan must begin: namely, the destruction of the internal anarchy of our social and economic system and the substitution of the order and harmony of a social economic plan.

For four years the nation stood by watching those non-coördinated economic forces, which the adherents of *laissez-faire* told us would automatically restore prosperity, completely wreck the

**New Hope
Through the
New Deal**

economic machine and plunge the nation deeper into depression. Now in the New Deal Economy, the nation has inaugurated a new era where the prosperity of a nation's economic existence is gauged from the prosperity of the individuals who make up that nation. We judge the prosperity of a nation from the prosperity of the various groups of citizens and from the prosperity of the citizenry in general. The NRA is based on national planning, and ordered economy whereby a nation's economic activity and prosperity is judged in its totality and not in its individual component parts.

We believe that with the advent of the new economics a better balance will be established between production and consumption. Both of these economic factors depend, however, upon the demands

**Balance
Between Pro-
duction and
Consumption**

of the consumers. Our government is attempting to increase the consuming power of its people and to accelerate gradually the capacity of its producers until both consumption and production obtain a proper balance in the system. Theoretically the New Deal will restore a more equitable distribution of goods and services, establish a workable basis for balancing consumption and production; discourage the unjust and reckless investment of surplus profits, needless and unduly enlarged productive plants; encourage the expenditure of large incomes in the purchase of consumers goods rather than in the purchase of productive instruments; spread ownership of industry and of industrial profits more justly and equitably among all members of society. The National Recovery Codes by curtailing unregulated production and uncontrollable expansion of production units protect the worker from a repetition of the economic errors which characterized the era of depression, 1929 to 1933.

Unregulated and ruthless competition sounded the death knell of economic prosperity. Under the provisions of the NRA codes industrialists and agriculturalists will not be inclined to engage in

**The Death
Knell of
Prosperity** destructive cutting of prices; because the codes have cut industrial and agricultural profits to the point that they would actually become losses if the prices of their products were further whittled away by competition. Furthermore, the government will exercise a paternal supervision over industries through its NIRA and over agriculture through its AAA so that monopolistic and destructive competition will become inadvisable for all producers. Competition has always succeeded in opening a pandora box of economic evil to plague the workers engaged in such competitive enterprises; lower wages, increased working time, mass production, flooded markets, finally, unemployment. In fact, as we stated, the unlimited competition of industry and agriculture in the year of prosperity resulted in all the evils of the depression pictured above. Of course, the worker is the greatest and principal sufferer from the fierce ravages and from the ruthless destruction of unlimited competition.

The NIRA is a boon to workers because the government is enabled to collect basic and true information on man hours, amount of work weeks, productivity, employment opportunities, wage earners' incomes, the consumption and purchasing capacity of the mass—all necessary instruments for the reconstruction of the economic order and for the return of prosperity.

Section 7A of the NRA provides for the organization of workers into trade unions that shall be independent of the management of industry. These labor unions have the power and authority to maintain a wage earners' program abreast of social and economic progress. It is true, that industrial progress for wage earners rests principally on their right to organize, secondarily, on their right to mobilize and direct their forces for the betterment of the working man's world. Hence, under the provisions of the NRA the American worker is protected from being forced by greedy capitalists to accept unjust terms, because the privilege of bargaining for work contracts is placed into the hands of labor's chosen representatives. Furthermore, the unionization of workers as proposed by the NRA legislation will ultimately do away with paid union organizers—more than often "paid industrial disorganizers."

The commercialized national labor unions with their selfish ends and dishonest methods have long been the scourge of the American worker. Many of the paid union organizers had a direct financial

interest in brewing trouble, in fomenting discord, in organizing sympathy strikes and in destroying industrial coöperation. We can justly suspect the sincerity and intelligence of many of the labor leaders of the past. We hope that the NRA codes will abolish many of those unions, which were in the past so tyrannical in their dealings with both industry and labor. Now in the era of the New Deal these labor unions will have to answer to the government for crippling industry, for terrorizing workers and for organizing ineffectual and unjust sympathy strikes. Lastly, we hope that the NRA will destroy even the last vestiges of Socialism, Communism, radicalism and racketeering, so often associated with certain labor unions.

The only way that the nation can permanently restore purchasing power to the masses is to increase employment and to make the employment now available profitable. The NRA has increased employment by forcing industry and agriculture to hire about four million unemployed. The codes have made hitherto unprofitable employment profitable by setting up a minimum wage scale and by outlawing child labor. Inherently related to the question of providing employment is the kindred problem of shortening the work week and work hours. With productive capacity greatly increased through discovery, invention, and mechanization we have to choose between employing a relatively smaller number of persons in industry on the present hours, which would naturally result in an increase of unemployment, and employing a relatively larger number of workers on shorter hours, which would contribute toward the absorption into profitable employment of the vast army of the unemployed.

The NRA realized that there will be an increasing demand for the thirty hour week, six hour day and five day week. Eventually opportunities for work may be offered to all the unemployed, and the earning capacity of all citizenry may be increased. At present there is a number of prominent American industries which have voluntarily adopted the six hour day in their codes in order to distribute work among all workers in their industry. Results have been so far more advantageous and more successful than the industrialists anticipated, so that they have petitioned the government for an extension of time for their industrial codes, hoping thus to make the six hour day a permanent industrial policy. The provisions of the NIRA codes establishing the length of the work-

ing man's day and week hour are as yet inadequate, for industries now operating in profitable production under these codes have hired as many men as possible. Yet, we find that there are approximately six million unemployed, and, furthermore, that all workers on emergency relief work will be ultimately unemployed and will have to be absorbed by the industry if we are to establish a permanent economic system. Hence, we see that further readjustments of work time must be made if the army of the unemployed is to be further absorbed and the crisis of unemployment forever destroyed. Naturally these readjustments will take time and study. Productive profits must be further lowered in the shortening of the work week and in the increasing of the workers wages.

Again, the codes of the NRA have raised the wages of many by establishing for all industries a minimum wage scale; yet we do not believe that the minimum wages which
The Minimum Wage Scale many codes determine are as yet living family wages. The Church sets up as objectives for capital and labor the establishment of just wages, the emancipation of the unpropertied, and the moderate ownership of opportunities for comfortable life.

The worker should be paid a family wage. In most of the codes of the NRA, we notice that the wages paid to the workers have been so radically reduced that they make it impossible for the worker, after supporting his family, to lay aside enough to build up a certain modest fortune. We note that in some cases the wages prescribed by the codes are so low that they will not provide food, clothing and housing for the worker and his family. The codes will eventually defeat their purpose thus causing further unemployment. For instance, in some southern communities where the wages fixed by the NRA codes are low, many of the workers have left the band of the NRA to join the army of the CWA where wages are proportionately higher. True, in many communities, even in the industrial East, many workers have preferred to remain on the roll of Citizens' Welfare because the allowance granted by these relief agencies is higher than the wage guaranteed by industrial codes to their workers. Hence, these few incidents sufficiently demonstrating that the NRA codes destroy their own ends; for poorly remunerated men will naturally give up unprofitable industrial employment to perspire profitably for the CWA.

Naturally, the minimum wages set by the codes are not norms

to follow but rather warnings to industry so that industrial wages will not fall below the minimum set by the NRA codes. The minimum wage scale which the NRA determines for industry is the lowest price paid to labor that can be called a just wage. Of course, there is danger that the industrialists will adopt the codes' minimum wage scale as the proper scale for workers—just an application of Gresham's Law to the realm of industry.

The NIRA and AAA have actually raised the standards of living for southern industrial and agricultural workers. The sweatshop wages of the south which enabled southern industrialists to underbid their northern competitors have been destroyed by the minimum wage provisions of the NRA codes. Wages will tend to become uniform through all sections of the country, thus making the prices of industrial and agricultural products fairly uniform. The standards of living will be the same for all American workers irrespective of their region, color, or creed; thus destroying many of the inequalities found in our present industrial system; for instance, the low wages paid to the workers of the south, the workers of the negro race, the workers of the Catholic faith—inequalities which propagandists of communistic or socialistic tendencies seize upon and immediately exaggerate to cause class warfare, and to destroy industrial coöperation.

Unemployment statistics of the American Federation of Labor, March 27, 1934, indicate that eleven million, three hundred seventy-four thousand men and women were out of work in February—the peak was 13,689,000 in March, 1933.

Unemployment Statistics The recent low point was about 10,108,000 in September, 1933. The estimates of the National Industrial Conference Board set the February unemployment level at about eight million and a half. Four and a half million people have therefore found regular jobs under the NRA codes. Steel companies representing virtually the entire industry announced a ten percent wage increase. In July, 1933 there was a fifteen percent increase in pay of the steel workers.

This new rise affects about four hundred thousand workers and will hence cost the industry about thirty or forty millions a year even at present half capacity of production. Coal miners of the Appalachian bituminous area obtained a seven hour day and five day week through an agreement reached by operators of the United

Mine Workers. The Ford Company announced the restoration of the five dollar a day, minimum wage, to forty-seven thousand workers. Immediately General Motors and other large automotive industry producers took the example of Henry Ford as a norm to follow, and they raised the wages of their employees. Automobile plant hours are reduced by fourteen companies to thirty-six hours per week from forty, with the hourly wage rate raised to yield the same weekly pay for the employees.

The most disputed part of the NRA code is still the "Collective Bargaining Provision," Section 7A of the Industrial Recovery Act. Labor unions put all their strength into fighting against

company unions. The present Wagner Bill, we grant, attempts to define what Section 7A of the

The Collective Bargaining Provision NRA means, when it says that the employees shall have the right to bargain collectively through their own representatives. Just as other sections of this

act provide for organization among employees to the end that the production may be balanced and profits spread more evenly, so, too, section 7A of NRA will encourage organization among laborers and employees to the end that wages may be more uniform and keep pace with profits.

The Wagner Bill enumerates certain unfair labor practices which it considers as violations of the section. It then sets up a National Industrial Adjustment Board to investigate the complaints of unfair labor practices and to prevent the repetition or continuance of these practices through court action, if necessary. Failure of employers to recognize the union or to grant collective bargaining, interference with the union campaigns, discrimination against union members and other violations of Section 7A of NRA constitute easily three quarters of the cases coming before the national and regional boards for adjustments. No one claims for the present Wagner Bill that it will abolish strikes. The best that can be hoped for is that it will substantially reduce the number of those strikes in which Section 7A of the NRA is the bone of contention. It is a body of rules enjoying the force of law compiled to govern the interpretation of Section 7A to make its provisions and divisions effective. These are the objects of the measure.

All considered, the NRA is a boon for the American worker. In fact, it is the laboring man's only way from the darkness of depression to the light of prosperity. Naturally, there are certain

imperfections and manifest injustices contained in the code, but sacrifice is the watchword of the New Deal. Until the codes are reconstructed and reformed, it is a question of sacrifice in the little to save the great. The question resolves itself to the choice between the NRA and Communism, ultimately to be made by the American worker. In the future all industrial groups under the NRA will give an opportunity to capital and labor to air their grievances against the provisions and the NRA codes.

The government must attempt something to remedy any situation which calls for the destruction of a code. Many of the present industrial injustices reputedly found in some industrial code will be examined by the government, the mutual arbiter of such questions. If such injustices exist, the government will uproot them promptly. If the eagle of the NRA is killed by sharpshooting and ambushing, there remains only the vulture of communism. If an ordered economy is impossible, there is left only the chaotic economy of communism. If prosperity does not result at the end of the New Deal, we can only fortify ourselves for endless adversity. The survey taken by the *Literary Digest* among groups of small merchants of Palo Alto, Cleveland, and New York, show a general reaction toward the NRA by both antagonists and champions of the reform. NRA is the good deal for everyone, if it is enforced fairly. In other words, even the small business man who is supposed to be the main complainant, according to the Darrow report, about the inequalities of the NRA, agrees in general with the points contained in the code. They have a firm belief too in the political philosophy of the New Deal; but, nevertheless, these men claim that the injustices are not due to the NRA codes themselves, or to any provisions contained therein, but rather to a lack of coöperation with their provisions from those who are supposed to be the supporters and protagonists of the code.

In a very few days the NRA has given up individual codes for "service industries," abandoned direct price fixing as a policy, at least with referencé to future code making: acknowledged the value of anti-trust laws in certain instances and allowed a broad path for their operation: come strongly to the defence of the consumer, and worked out a single code for small industry, simple and easy to enforce. The President in a late message to Congress recommended that the NRA include in its general policy provisions for National Unemployment Insurance and "Old Age Pension."

Nations have engaged in trade reprisals, economic wars, tariff battles, quota settings for imports in a vain effort to attempt to cure their own ills even at the expense of aggravating the international agony. We find this same lack of coöperation in vogue among the nations existing in the economic battle between individuals. The universal strife is a battle for existence in which nations and individuals attempt to alleviate their ills even at the expense of inciting hatreds and wars. Meanwhile, the warriors expect that other individuals will let down barriers of quotas, tariffs and duties for the export of their surplus product. In a word, nations and individuals have completely passed by the need of international good will and coöperation, the only means for overcoming the depression. Pope Pius XI wrote in his encyclical: "It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic coöperation by prudent pacts and constitutions since in economic matters they are dependent one upon the other and need one another's help." As far as we can see, the only means of re-establishing healthy economic coöperation between employers and employees, between capital and labor, between nation and nation, is the rigid observance of the counsel contained in the Pope's encyclical, namely, that prudent pacts and constitutions be made between the various minorities, and also between those parties who by hate and discord destroy coöperation, the key to material prosperity.

DISCUSSION

FR. VICTOR GREEN, O.M.Cap.:—It is to be regretted that the Friar appointed to discuss this paper could not be present. This is especially true since there seems to be no lack of ready discussion of more or less theoretical

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problems and questions wherein it is difficult to nail one down to facts, whereas when practical, concrete issues, such as this paper raises, are at stake, we are found conveniently mum. Perhaps this may be taken as significant. We too often lack the information necessary to talk intelligently on current problems and to appraise legislation and movements which are calculated to solve them. Much less are we sufficiently equipped to furnish wise leadership in the meeting of current social issues, which have usually a moral and religious bearing. That is why we pass up golden opportunities of spreading Christian social philosophy and of correcting the mistakes of those who sincerely attempt to realize social justice for the masses. If the social sciences are not to prove so much impractical textbook philosophy, we must supplement our knowledge of social theories and

Christian principles by a knowledge of actual facts and conditions to which the theories and principles are applied.

And, if this is so of teaching the social sciences in the class room, it is the more so when we come face to face with actual problems such as strikes, unionism, wage contracts, etc. My own experience with such problems has

An Actual Case I was able to use what little knowledge I had managed to acquire to very good effect. I instance a case in which my interest in social problems brought me an invitation to attend and speak at a unionization meeting. I accepted the invitation mainly for the reason that it might prove an opening for further opportunities of bringing home to both employers and employees the social doctrines enunciated in the Papal encyclicals. I explained to the men the Church's interest in them and their problems, urged them to unionize for their own mutual assistance and protection, and warned them against the selfishness and lack of charity which often leave the unskilled laborer to shift for himself. I emphasized the necessity of Christian principle and self-sacrifice, of moderation and regard for the rights of others. Then I pointed out some of the evils with which trade unionism is afflicted, its unscrupulous "rackets," the "sell-outs" by some of the leaders, the unjust demands sometimes made by members, on employers, on the public, and suggested the course which I thought Christian social justice would require.

There had been trouble getting the men of the plant together. Employers had interfered in spite of Section 7A of the NRA. A national official of the American Federation of Labor, who also sat on the NRA code board, had been summoned from Washington. In his organization talk, which followed mine, he spent a good deal of his two hours answering the objections I had raised and pointing out how unionism rightly understood and applied agreed with the principles I had laid down. He had been "put on the spot," so to say, as he afterwards admitted to a Catholic layman, but I was assured that it had all been for good. I think at least some good seed was sown.

Sowing the Good Seed For the priest who keeps himself informed both as to Christian principles and current facts and theories, opportunities of this kind to "pass the good word along" will not be lacking. There are retreats, missions, study club meetings, the regular Sunday sermons, and conversations with laymen of influence. Only by being about our Father's business and using our opportunities can we comply with the Holy Father's wish that we train up leaders of Catholic Action. But we ourselves must be interested and informed, for we all know what happens when the blind lead the blind.

FR. CLARENCE TSCHIPPERT, O.M.Cap.:—Father had a very good paper but I am afraid he is rather hard on Unions. No doubt, there have been abuses. No doubt, men have risen from the ranks and have been given leadership and have in turn turned traitors to the workers and their cause; no doubt, there has been racketeering; no doubt, leaders have been hasty in calling strikes and causing other social disturbances without adequate reason; but all this does not militate against the principle of Unionism.

In Defense of the Union All this is the fault not so much of Unionism as of poor human nature. The principle of Unionism *must* stand: it is the laborer's only means of presenting, urging and enforcing his rightful demands. The individual laborer is helpless before the huge corporation of today.

In the early days of a more simple economy, when the owner worked side

by side at the same bench with his few men, there was that personal human contact which made all look upon each other as fellow-workers rather than as two separate classes—capital and labor. In the development of the large corporations of today that personal contact has disappeared and there has grown up a real economic war between capital and labor, with the advantage on the side of that party which at the moment wielded the greatest economic power. The only way in which the laborers can exercise any economic power is through the combining of their individual strength into one large force through the union.

(*Appropos* of this discussion the following article is reprinted from the *St. Francis Home Journal* of July, 1934.)

A FRANCISCAN LOOKS AT THE WORLD

Company Unions and National Unions

By CLARENCE TSCHIPPERT, O.M.CAP.

The economic atmosphere has been a-quiver for months past with strikes and rumors of strikes, for the most part on the point of labor organizations. But today the struggle is not any longer: Organization vs. No-organization, but rather: Company Union vs. National Union. That in itself is a great step forward.

A company union is a local union, comprising only the workers of a local plant or factory or company. The bargaining is done between the employer and his employees directly.

A national union is one in which all the workers in a particular industry are organized on a country-wide scale, either on a craft basis or on an industrial basis. The bargaining is done between the employer and the officers of the national union.

Which of these types of organization promises the best service to the laboring man? What is to be said of the company union?

First of all and above all, let it be borne in mind that the employers, the various companies engaged in the same industry, have found it profitable and therefore proper to unite nationally for mutual protection over against labor, against national or local legislation, etc. The same right which these men claim for themselves, however, they as a class deny their employees. Does that seem a just and fair situation? Witness, for instance, the recent meeting of the American Iron and Steel Institute and their pronouncements on the matter of labor organization. One of them, we remember, threatened to go back to his apple farm rather than deal with national union heads. Back on the apple farm would be the very place for men of such small social outlook.

Evidently that type of union promises the best service to labor which gives the worker the greatest bargaining power. For, as we have had occasion to note before, these issues are generally decided not upon any ethical basis, but upon the basis of economic power. When labor is scarce, for instance, it can attain almost any end; when labor is plentiful, it will have scarcely any voice in deciding these matters and is at the mercy of the employer. Now what bargaining power does a company union possess? These men are dealing directly with their employers, with the man or group of men who hold the worker's job and with it his economic destiny in their hands, upon whom they are dependent for their very bread and butter, who can hire and fire at will—a right which they have been very careful to reserve unto themselves.

True, there is a law to the effect that no man may be dismissed from employment for union activity. But there are always ways for the employer to dismiss for apparently other reasons. It will readily be seen with what trepidation a group of laborers so situated will undertake to raise any demands, with what hesitation they will be pressed and with what ease the employer can suppress them. In the case of the national union, however, the representatives of labor are not dependent upon the respective employer with whom they are dealing and they have, moreover, the backing not only of the labor of the local plant, but that also of all the other laborers engaged in that same industry throughout the country. They possess therefore a vastly greater bargaining power than does the local, company union.

Furthermore, the questions and problems that affect the relations between employer and employee are not at all of a local character, but rather such as affect the industry as a whole, nationally, even internationally. Why then should they not be settled on a national basis? Let us continue to bear in mind that considerations such as these have naturally prompted the companies themselves to get together on a national scale. More than ever is it without troubling of a star." Would it not make for fairer conditions of true of our economic and social life today that "you cannot touch a flower competition, for instance, if wages and hours and conditions of labor generally were the same throughout the industry? Does it not give undue advantage in production costs to the employer who can bulldoze his laborers to work just one-half hour more at a wage just slightly lower than is done in competing factories? Let labor conditions be the same everywhere throughout any given industry, then will any advantage that accrues to any company be due to real ability and superior management and not to any economic power that the owner wields over a weaker class.

In the abstract, company unions could attain all these things for labor—if every employer were guided by ethical considerations, by principles of justice and charity; if he looked upon his laborers not as so much chattel but as fellows in the productive process, as his equals before God and man. But the history of industry and our knowledge of mankind convinces us that such employers are the very rarest of exceptions. The National Industrial Conference Board, after a study of this subject, issued an illuminating statement, which only tends to confirm us in our doubts as to the efficiency of the company union as truly representative of labor. We instance but a few of the statements. Paraphrase: managements have participated in or supervised or retained a measure of control over the constitutions, by-laws, etc., of company unions; they have supervised rules governing nominations and elections of the representatives, sometimes took part in the election, at times counting the ballots; they have paid salaries and other expenses of the company union officials; they have assessed demerits, made reductions in pay and otherwise victimized employees for failure to remain members of company unions; they have kept lists of employees who are members of labor organizations and have administered discipline and have coerced the men on those lists.

For the reasons mentioned above the company union has a far greater vogue just now than do the national labor organizations. But the company union is only a half measure and as such must in time develop into national organization.

Let labor heed the word of Ruskin: "I beg you most solemnly to convince yourselves of the partly comfortable, partly formidable fact, that your prosperity is in your own hands."

FR. MARION HABIG, O.F.M.:—It has been repeatedly pointed out that certain conditions, such as those which prevail today, demand that the government's regulating power be increased. Now, is not the danger at hand, that the government will arrogate to itself more power than the need calls for? The thought that comes to my mind is this: while all thinking and sincere men admit that present conditions are such that the government must interfere and make regulations for the business world, still we must keep a watchful eye on legislation, lest it go beyond the need. Pope Pius XI seems to have had some such thought in mind when he wrote in *Quadragesimo Anno*: "We feel bound to add that to Our knowledge there are some who fear that the state (in the case of the new syndical and corporative institution, described in the encyclical) is substituting itself in the place of private initiative, instead of limiting itself to necessary and sufficient help and assistance." The need of increased government control in the economic world is apparent; but the need of watching the work of our legislators remains. "Eternal vigilance on the part of citizens will always be the price of good government."

THE SOCIAL AND ECONOMIC SCIENCES IN OUR CURRICULUM

FR. VICTOR GREEN, O.M.CAP.

This paper contains little that is new or original. Its chief purpose is to review and discuss and be in its humble way, a sort of "*Quarto Anno*" to a very excellent paper, the "*Rerum Novarum*," which the Rev. Cyprian Emanuel, O.F.M., contributed to the 1930 Meeting of the Conference. While no substantial change is necessary in Fr. Cyprian's paper: "The Social Sciences in our Course of Philosophy," fast-moving social and economic events and new pronouncements by ecclesiastical authorities during the past four years throw new light upon and give additional significance to much of what he wrote.

Father Cyprian introduces his subject by calling attention to the fact that changed circumstances have made it imperative for the priest of today to concentrate more attention on social work.

Even the four years which have elapsed since Father Cyprian wrote have witnessed added changes, so revolutionary in character and so fraught with possibilities for both the material and spiritual welfare of our people that to us of the Franciscan priesthood they appear at once as a reproach and a mandate: as a reproach for past neglect; and as a mandate to take greater interest in the future. These new changes affecting the thought and lives of individuals and nations, are the culmination of a long process of industrial and economic development in which social and economic sciences have not kept pace with material advances. It is for this reason, that a new orientation is necessary, a new approach to problems which threaten the security and well-being of Church and State. And the course this new social and economic philosophy will take depends largely upon the forces which give it direction.

Now, more than ever, is the time to make ourselves articulate and inject into the seething caldron of social unrest those principles of justice and charity which were first enunciated by the

**No Lack of
Catholic
Social
Philosophy**

Poor Man of Galilee and then revived by the Poor Man of Assisi whose lead we profess to follow. Once the caldron has set and hardened it will be either predominantly pagan or Christian, accordingly as the forces of these two social philosophies have impressed their character upon the forming mass. If the present debacle, this collapse of our social, economic, and moral structure, is admittedly the outcome of a divorcing of religion from the individual and social lives of our people, the fault lies neither in the lack of a definite Catholic social and religious philosophy, nor in the failure to enunciate this philosophy by our divinely appointed leaders. The fault rather lies in the failure to apply the principles of this philosophy to practical problems of everyday life.

This contention is very well supported by two quotations from the paper of Father Cyprian. The first is from an article by Mgrs. John A. Ryan in the *Catholic World* of September, 1910, in which he says that "unless the clergy shall be able and willing to understand, appreciate, and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more un-Christian, and pervert all too rapidly a larger and larger portion of our Catholic population." At the time this was written (1910), Mgrs. Ryan was as the voice of one crying in the wilderness, and we rejoice in the recognition which has finally come to him after his long and at first almost single-handed crusade for Christian social justice. We are also pleased to note the rôles played by other priests in giving direction and effectiveness to our National Recovery Program, men such as the Reverend Dr. Francis Haas, and the Reverend R. A. McGowan. It is to such as these that we are indebted for the fact that our Administration in Washington has taken regard to the great labor encyclicals of Popes Leo XIII and Pius XI in formulating and carrying out its recovery plan.

The other quotation presents another and sadder side of the picture. It is from the pastoral letter of the Bishop of Huejutla, Mexico, dated March 10, 1926, and reads as follows: "If we, the clergy of Mexico, have a share in the guilt [referring to the lamentable condition of the Church in Mexico], it is that we took no part . . . in the political application of the principles which follow from the great truths of the social order and upon

which the peace, happiness, and prosperity of nations depend. That we held aloof from these questions and did not intervene energetically was a grievous fault, and in punishment for which we are now being punished by the Providence of God." Though we ourselves may not be without guilt, it is with the hope that we and future generations of clergy in this country may avoid such self-reproach as this that we plead the necessity of greater emphasis on the teaching of the social and economic sciences in our curriculum.

I

In the first part of his paper Father Cyprian undertakes to show how insistently the Church has called upon her clergy to interest themselves in social and economic matters. This call has been sounded clearly and unmistakably by successive Vicars of Christ on earth. The name of **The Rerum Novarum** Leo XIII has become synonymous with social reform, and his encyclical *Rerum Novarum* was for forty years, and still is, one of the most quoted labor documents in existence. His charge to the clergy to take up the fight against the social and economic evils of the day is probably familiar to all of you. "Every minister of holy Religion," he says, "must throw into the conflict all the energy of his mind, and all the strength of his endurance; with your authority, Venerable Brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive for the good of the people."

What the Pontiff meant by these words becomes more evident from his letter to the French Clergy, September 8, 1899, in which he wrote: "Obedient to the advice given in Our Encyclical *Rerum Novarum*, you go among the people, the working men, and the poor. You seek by every means to help them. . . . To this end you arrange meetings and congresses; you found patronages, circles, rural banks, employment offices for the working class. You labor to introduce reforms into the economic and social order, and for so difficult a task you do not hesitate to make considerable sacrifice of time and money. . . . All these things are in themselves very praiseworthy, and you thereby give evidence of your good will and of your intelligent and generous devotion to the

pressing needs of modern society and of souls." (Franciscan Educational Conference, Report XII, p. 119.)

The immediate successors of Pope Leo XIII did not favor us with special encyclicals on social and economic problems, but our present Pontiff, Pius XI, bears witness to their interest, as well as his own, in these matters in his Encyclical: *On the Peace of Christ in the Kingdom of Christ*, that:

there are not a few who believe and say they hold Catholic doctrines on social authority, on the rights of property, on the relations between capital and labor, . . . on the social rights of Jesus Himself, Creator and Redeemer, Lord of individuals and of nations. But then they write, talk, and what is more, act as though it were not necessary to follow with the former exactness the doctrines and the prescriptions solemnly and invariably recalled and inculcated in so many pontifical documents; namely, by Leo XIII, Pius X, and Benedict XV,—doctrines and prescriptions that have their basis and their root in the dogma and morals of the Catholic Church. We have here a species of moral, juridical, and social modernism which We condemn with all Our energies because it is as pernicious as the dogmatic modernism which is better known. It is necessary to recall those doctrines and those precepts; all this is more than ever necessary to be made clear to the young people in our schools, particularly to those preparing for the sanctuary. (*Ibid.*, p. 121.)

Undoubtedly it was to arrest this pernicious "moral, juridical, and social modernism" that Pius XI later gave us his famous labor encyclical, *Quadragesimo Anno*, of May 15, 1931. Here he leaves no doubt as to the rôle we must play in the reform he hopes to effect, for he says toward the end:

No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters. It is particularly necessary, however, that they whom you specially select and devote to this work show themselves endowed with a keen sense of justice, ready to oppose with real manly constancy unjust claims and unjust actions; that they avoid every extreme with consummate prudence and discretion; above all, that they be thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly to the laws of equity and justice. . . . Further, we earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves wholeheartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study circles on Christian lines.

It were useless to quote further authorities to prove the urgent necessity of a clergy trained to cope with the complex problems of

modern social and economic life. We shall but refer in passing to the Bishop's *Program of Social Reconstruction* after the World War, and the more recent *Statement on the Present Crisis*, 1933, in which the Bishops of the Administrative Committee of the National Catholic Welfare Conference make the plea that "our priests and selected groups of the laity, members of the professions, employers and leaders of trade and labor unions, should study most carefully the plan for the restoration of the social order outlined by our Holy Father."

And what is demanded of the clergy generally would seem to be demanded more particularly from us Franciscans by the very genius and purpose of our Order. Father Cyprian thus summarizes for us the contents of a letter of Pope Leo XIII to the General of the Order of Friars Minor: **Franciscans and Social Studies** "In this letter, dated November 25, 1898, the Sovereign Pontiff expresses the fond and ardent desire (*valde velimus*) that we Franciscans, mindful of our Holy Founder's total dedication of himself to the well-being of his fellowmen and emulating the glorious deeds of those who have gone before us, will carry our beneficent influence beyond the monastery walls and exert it in ever widening circles for the public good." (*Ibid.*, p. 126.)

II

Father Cyprian entitles the second part of his paper "The Social Sciences in Our Philosophical Curriculum." Written for a Franciscan Conference Meeting devoted to the subject of philosophy, the paper is little concerned about the teaching of the social sciences in other departments of our course of studies. Admitting that a more appropriate time to teach these sciences would be after the theological course, when the student is about to step out into the active ministry, Father Cyprian waives the question of time as more or less impractical under the circumstances and devotes himself to a discussion of the best methods of introducing and teaching the social sciences in the philosophical curriculum. However, the problem as to the best time to teach the social sciences might perhaps be reopened here with profit.

Enough has been said to convince us of the necessity of teaching these sciences somewhere in our curriculum if our future priests are to enter the ministry adequately prepared to guide

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their flocks, protect them against false social philosophies, and train leaders of Catholic Action. And surely it will be worthwhile to give some thought to the questions of when, where and how this preparation can be best given. Pope Leo XIII would seem to uphold the contention that the theological course is the best time for the social and economic sciences. Writing to the bishops of Italy, December 8, 1902, he says: "We desire that, *towards the end* of their education in the seminaries, the aspirants to the priesthood should be instructed, as is fitting, in the pontifical documents that deal with the social question and with Christian democracy." However, as these words refer specifically to the papal pronouncements on social matters, it might reasonably be argued that the real course in the social sciences could just as well be taught in the philosophical curriculum, or even in the preparatory seminary, as far as the will of the Church is concerned, so long as some time is devoted to a study of the pontifical documents later on in the major seminary. Nevertheless, I think Father Cyprian's contention is valid that the better time to interest the student in social problems is the time immediately before he must come face to face with them as problems that are vital and practical in his care of souls.

No one would advocate teaching pastoral theology in the first year of the theological course, and the social sciences today deserve to be treated similarly as part of the immediate, practical training of the young priest. Granted that the more theoretical phases of these sciences might better be taught earlier in our curriculum, it would certainly seem a mistake to forget all about them and their practical nature during the entire four years of theology. In four years much can be forgotten and much water can pass beneath the social and economic bridge, and a student who had a rather thorough, but early and theoretical training in these sciences, might step out into practical work sadly out of touch with everyday problems unless he has at least kept up his reading on these subjects.

For this reason I believe that the very least that might be expected in the theology course would be a rather complete reference library on social and economic matters and a professor of pastoral theology with sufficient training and interest in the social sciences to give them more than passing attention in his regular classes and who would insist that certain wisely selected books be read

by all the students. This, plus one or the other of the methods suggested by Father Cyprian for the philosophical course where no regular place is given to the social sciences in the curriculum, will undoubtedly be of some help in giving the necessary finishing touch to the priestly training.

In view of the universal and quite reasonable objections to adding a new course to an already overburdened curriculum, and in view also of the nature both of the human mind and of the social sciences, I should suggest that these sciences

Graduated	be taught throughout our curriculum, i. e., begun
Course	in the preparatory seminary, continued in the
Recommended	philosophical department, and completed in the

theological course. With a little coöperation between the professors, the course might be graduated to suit the student's mental development and expanding knowledge, and all the while he would be keeping up his interest in and co-relating and coördinating these sciences with whatever other sciences he may be studying. It seems to me that this would make for a more balanced and better rounded mental development and training, without overburdening any particular department of studies.

And this desideratum might be realized, I believe, with one social or economic science class a week for one year in the preparatory, philosophical and theological seminaries. Father Cyprian gives us in his paper the benefit of his very valuable experiences in introducing and teaching the social sciences in the philosophical seminary. Later in the present paper I shall make a few suggestions for the crowded preparatory seminary curriculum, and it is to be hoped that some other member of the Conference will be able to give us his practical experiences in teaching these sciences in the theological course. Naturally, each professor will have his own ideas and methods, and will accomplish more or less, according to the relative importance he attaches to this branch of studies. But if it is made clear that the social sciences have become of first-rate importance, the realization of this and the consequent will to give them the place they deserve in our curriculum, offer the prime requisites preliminary to their introduction, and little time need be spent pointing out methods or suggesting ways of overcoming difficulties. Father Cyprian makes an excellent point in this respect when, after discussing a number of useful methods, he goes on to say:

If our clerics are denied all opportunity of acquainting themselves with so important a priestly asset as sociological and economic lore, the reason is to be sought, not in the dearth of practical methods of imparting it, but in the failure of the seminary to grasp the truth once enunciated by Dr. Francis Duffy in a paper at a seminary conference; namely, that: 'The mere showing that this or that item of knowledge is advantageous to priestly work is no proof that a new course should be added to the seminary curriculum; if, however, a subject, and such a one is sociology, is one of which a newly ordained priest stands in urgent and instant need, then the seminary is bound to take cognizance of it. (Report XII, p. 142.)

The methods which Father Cyprian suggests for teaching the social sciences in the philosophical course—and, incidentally, these methods can be pretty generally applied to the other stages of our study course—are six in number. The first, and **Suggested Methods** certainly most desirable method, is that of a regular course. The second is the teaching of the social sciences in conjunction with the other sciences, such as ethics, psychology, history of philosophy, etc. The third is private study under the control and guidance of a professor. The fourth is study and debating societies. The fifth is occasional lectures by externs. And the sixth is practical social work, such as visiting institutions, especially during vacation. For the sake of brevity we shall pass over Father Cyprian's discussion of the relative merits of each of the above methods, and the relative importance of the social sciences over the other sciences, and quote with approval what he lays down as the desirable minimum of knowledge of the social sciences which the student should acquire:

The seminarian should acquire a rather thorough knowledge of the fundamental principles pertaining to the nature, constitution, and the processes of human society in general, and should acquaint himself also, at least in a general way, with the vital facts and ethical aspects of current social conditions, doctrines, and tendencies (such as socialism, labor unionism, and social legislation), and with modern standards and methods of social relief and social reform. He should acquire that knowledge and breadth of social vision and should become imbued with that abiding interest, enthusiasm, and alertness of mind which will enable him, as also compel him, when once ordained to the priesthood, to continue and perfect his sociological education on his own initiative along the lines and to the degree made necessary by the peculiar needs of his assigned field of sacerdotal activity. (*Ibid.*, p. 132.)

For the present and for a long time to come the papal encyclicals and their application to existing conditions will form *the* important specific matter which the student to the priesthood must

master. Poverty, unemployment, inadequate wages, poor working conditions, assisting rural communities, strikes, unionism, coöperative movements, St. Vincent de Paul work, and the like are but a few of the problems and fields of labor which will always be with us, and in which the priest must assume a greater interest and responsibility.

Father Cyprian devotes the third part of his paper to recounting his own "Personal Methods and Experiences" in introducing and teaching the social sciences in the philosophical curriculum. Though applying specifically to the philosophical curriculum, all teachers of the social sciences in any part of our curriculum can profit much from a perusal of this part of Father Cyprian's paper. Its listing of serviceable text and reference books alone will prove very helpful. However, in order not to prolong unduly this present paper, I must regretfully omit a review of this part of Father Cyprian's paper and try your patience with a few personal experiences and reflections which, though not so valuable as Father Cyprian's, may be of use in realizing the desired end of a graduated course in the social sciences spread out over the preparatory, philosophical, and theological courses and correlated and coördinated with the other branches taught in these respective departments. My own experience in teaching the social sciences is brief and restricted to teaching economics in the preparatory seminary, but if, as before suggested, a lector with experience in teaching the social sciences in the theological seminary will supplement Father Cyprian's experiences and my own, and other teachers with similar experiences will contribute their ideas, we shall have covered the whole field in a way that may prove useful.

Modern history textbooks offer a natural introduction to the social sciences for the preparatory seminary. This was not the case with the textbooks which most of us studied twenty or twenty-five years ago. Our old history texts took comparatively little regard to the social and economic phases of national development and to the rôle these forces played in the history of peoples. I think there was not a little shrewdness and more than a modicum of just criticism in the words I once found written by a high-school girl in her world-history text. "For Pete's sake," she wrote in a corner of the inside front cover, "study this history, as you take the whole book, and it is all wars and religion." Modern texts rightly pay less attention to the strategic details of battles and the grue-

some records of hatred and slaughter, and devote more space to the story of mankind's peace-time pursuits, the problems of economic and social welfare. And I have found that high-school students can be taught to take a lively interest in these economic and social questions. But the history text, even when supplemented by class lectures and discussions, does not supply that systematic groundwork which is necessary for a grasp of economics and sociology as sciences in their own right. A simple elementary textbook of some kind is necessary to give the students an outline of these sciences, their general end and purpose, the fields they cover, and an acquaintance with the technical language they employ. My own first acquaintance with economics as an independent science was made during the theology course, but I think it was chiefly owing to the fact that no textbooks were used, but only weekly lectures, that greater interest was not manifested by the students and that the course, which thus depended solely on the enthusiasm of one lector, was discontinued when this lector ceased to be associated with the theological seminary.

Two years ago an educational conference within our Province took up the subject of economics, and it was pretty generally agreed that the reintroduction of this science into our curriculum was a very desirable thing. But when the question arose as to where it should best be introduced, there was a different story to tell. The lectors of theology could positively see no place for it. Others complained of an overcrowded curriculum in the department with which they were acquainted. But it so happened that one of the lectors of philosophy was sufficiently interested to make room for so important a study as economics in his department. It was also decided that a start might be made in economics in the preparatory seminary in connection with the American history course.

Being professor of American history and at the same time interested in economics, it fell to my lot to find a suitable textbook, and to cover, henceforth, 740 pages of history plus the economics text of 250 pages in five forty-five-minute class periods a week. The text chosen was *An Introduction to Economics*, by Dr. Frank O'Hara of the Catholic University. The reasons for the choice were the simplicity and order of the text and the assurance of the author's orthodoxy where the ethical phase of economic questions was involved. I have since found *The Economics of Everyday Life*, by Penson, a shorter, simpler and in some respects a more

serviceable introductory text. Penson, however, disregards the ethics of economics entirely, and writes for English students rather than for American.

Undoubtedly, present economic conditions had much to do with the fact that economics proved highly interesting to the majority of students. The boys came to class primed with practical questions which had to do with conditions at home or with situations of which they had heard. Some of the older boys had experiences of their own in shops or factories or on the farm, so that along with the theory, we were constantly supplied with practical illustrations and practical problems to be discussed. The economics class, as well as the history class, often assumed the character of an open debate or a round-table talk which took in all subjects from wages and sweat shops to world finance and the stock market. Some of the more or less open questions were formulated for debates and the boys spent long hours in research and the marshalling of their material in order to defend publicly the side of the question they happened to choose. No externs were invited to speak except at times as judges in these debates, but many of the boys made it a point to listen to the radio talks of Father Coughlin and other speakers and to read books and magazine articles on economic subjects.

Last year we organized a study club with optional membership to supplement our class work and to give more attention to current economic and social problems. The first meeting found about thirty students present out of a possible seventy from the fourth, fifth, and sixth classes, who alone were eligible to membership in the club.

Benefits of the Study Club

Various circumstances contributed to make our meetings rather irregular, but the membership at the end of the year had shown no decrease. Requests were made by some of the members for more frequent meetings and there was practically no difficulty getting two or three boys to prepare papers for each meeting. The material for these papers was gathered chiefly from publications of the National Catholic Welfare Conference, current magazine articles, and standard texts and reference works. The meetings themselves were conducted with the least possible formality. The professor acted merely as a sort of chairman, and after the reading of the papers everyone was perfectly free to ask questions or offer any information which would throw light on the subject under discussion, and this the members did so readily that

the time never lagged. Several of the boys were interested enough and pleased enough with the results to volunteer to type out the papers read and preserve them for future reference.

If the study club accomplished nothing more than to induce every member to acquire copies of the labor encyclicals of Popes Leo XIII and Pius XI and to read these encyclicals carefully, the efforts entailed would have been worthwhile. Some of the members banded into smaller groups and read the encyclicals with the provision that each of the group be responsible for explaining a certain part assigned to him beforehand. Then these groups supplied papers on the encyclicals to be read at the general meeting. But I believe something else was accomplished. Interest was aroused in current social and economic problems and their solution in the light of Christian principles, the fact was brought home that the Church has a social philosophy and a solution for social evils and that it is part of the priest's duty to labor for the acceptance and application of this philosophy and this solution to everyday modern problems. Finally these meetings taught the students how to help themselves when called upon to enunciate and defend the Church's position on social questions.

During the past year the value of such training was brought home to me in a conversation with a confrère who happens to have charge of several missions in a very poor mining district.

For years he has been taking care of the bodies and souls of his scattered flock, but many among the supposed-to-be Catholics were backward in their religious duties on account of their bigoted surroundings. After the signing of the NRA coal code, the young priest was invited by one of the mine foremen to address the people on its purpose and meaning. He accepted the invitation with hesitation, but his little knowledge of economics and his constant interest in the lot of the working man and Christian social justice stood him in good stead. His audience responded to his evident interest in them and their problems, and the next time he returned to his mission, Catholics who before had hidden away at his approach and feared to be recognized as members of his flock now pointed him out to their non-Catholic neighbors with pride as their priest.

The chief reason more of us do not find and make use of opportunities such as this is because we are not sufficiently acquainted

with the social and economic sciences in the light of Christian teaching and are not sufficiently imbued with the importance and power for good of such knowledge.

A Good Resolution How the Franciscan priest of today and tomorrow may remain indifferent to the social problems which affect his flock and the world at large after the insistent calls to action of the Vicars of Christ and in the face of the example of Him Who reproached the Scribes and Pharisees for imposing unjust burdens on the widows and orphans, and who spent His public life going about "doing good"; how he may remain indifferent in the face of our Holy Founder who cared for the poor and the lepers and dedicated himself and his Order to self-sanctification through service—yes, in view of all this, how we may remain disinterested in the teaching of the social sciences in our seminaries, is impossible to explain except on the ground that we are departing radically from the allegiance we profess, the Gospel we preach, and the spirit of the rule of life we follow. A knowledge of the social sciences is not only useful and necessary in the practical work of the care of souls at home and in the foreign missions, where social work is often the sole means of approach and necessary concomitant of successful spiritual ministrations, but this knowledge today forms a necessary part of that breadth of culture and that catholicity of interest and Christlike charity which have distinguished the Catholic priesthood and the Franciscan order in all its branches.

The day of haphazard charity is passing before an age of social planning and systematic effort for the betterment of the living conditions of the masses, and if we neglect to give our future priests that thorough training in the social sciences which will insure intelligent coöperation and zealous leadership in directing the minds and hearts of men and governments towards Christian social justice, we stand indicted of recreancy to our cloth and to the noble heritage of culture and charity which is ours by right of our priesthood and our Franciscan vocation.

DISCUSSION

FR. CLARENCE TSCHIPPART, O.M.Cap.:—I consider this paper of so great importance that I do not hesitate to say, that if only one of the teachers here assembled would have his conscience stirred and his heart moved to

Importance of the Subject

introduce such a course into his school, this Conference will have been worth while. The popes have done their part in laying down the principles for Catholic Action in these respects; but the popes can talk themselves hoarse and get writer's cramp from enunciating principles,—if the laity throughout the world do not exert their influence to put these principles into action, the popes' efforts will all be vain. And how are we to have Catholic Action if the people do not know what it is all about, if they do not know the first principles of Catholic economics and sociology? And where is the laity to get this instruction if not from us and from those whom we are training and educating?

We are training future leaders and this is one of the great questions before the world today. If we do not train them to be leaders in this phase of life, our training will be a failure. The question has been asked on the floor why

Why so Few Leaders?

we do not have more Dr. Ryans and more Fr. Coughlins. It is due, no doubt, to the fact that this particular branch of training was not cultivated in the seminaries until quite recently, and that as a consequence the clergy generally do not feel competent to treat these subjects intelligently and satisfactorily. Let the subject be introduced into every petit and major seminary in the land, and a generation of social leaders will grow up among the priests, and their social influence will be turned into religious and spiritual influence.

I am heartily in favor of a graduated course throughout the whole period of training, beginning with the small seminary. If I may draw upon my own experience: I undertook to introduce a course in social ethics into the

An Interesting Experience

major seminary and taught it for some twelve years. I found that most of the students did not realize what it was all about and had very little interest in the subject. One reason for this was, of course, that prosperity was reigning everywhere, and anyone who saw any evil in Capitalism was a calamity-howler, perhaps even a socialist. It was hard to get attention. Another reason was that in trying to apply moral principles to our present-day system I found a constant handicap in the fact that the students had no background of fundamental economic knowledge upon which I could have built up. For that reason it seems to me to be the only reasonable thing to do, to grade the course all along the line according to the student's capacity, with a final rounding out in the department of moral theology.

Another point: enthusiasm was mentioned. Enthusiasm in the teacher will do much in any department of teaching; but if we are to gain full results, we should have men who have done post-graduate work in this department and have so fitted themselves for teaching the branch. A man can pick up much by private reading and study, but any one who has sat before Dr. John A. Ryan, for instance, for one year, will realize that both learning and enthusiasm will come of such a course.

FR. MARION HABIG, O.F.M.:—I was particularly pleased to hear Father Victor advocate the teaching of sociology and economics, at least to some extent, already in the high school, in connection with American history. Here at St. Joseph's College, which is a high school and junior college, it has been my own experience that there is a great need of touching upon sociological and economic questions in teaching, not only American history and civics, but also modern European history.

But the principal comment I wish to make has to do with the Third Order. In view of what we have heard these days about the Third Order as an efficacious means of genuine social reform, it appears to me that somewhere in our curriculum, preferably in pastoral theology, an adequate course on the nature and history, the Rule and organization of the Third Order, the papal pronouncements on the Third Order, and the direction of Tertiary fraternities, should be given to our seminarians. When our young priests leave the seminary they should be equipped with a proper knowledge of the Third Order and an understanding interest in the Third Order. I dare say—of course, I may be mistaken—that at present none of our seminaries give the Third Order all of the attention and the kind of attention, it deserves.

HISTORY OF FRANCISCAN BIBLIOGRAPHY

FR. HUGOLIN LEMAY, O.F.M., F.R.S.C.

Father Hugolinus Lemay, O.F.M. of St. Joseph's Province, Canada, active member of the Franciscan Educational Conference, has been entrusted by the Most Rev. Fr. Leonard Bello, O.F.M., Minister General of the Order of Friars Minor, with the establishment of a Franciscan Bibliographical Institute at Quaracchi for the Franciscan Order. The Franciscan Educational Conference takes pride in having sponsored the initiative in this regard. As early as the Mount Calvary Conference, June 27-29, 1924, Fr. John Lenhart, O.M.Cap., organized a Bibliographical Institute for the Franciscan Educational Conference. Fr. Hugolinus Lemay, O.F.M., gave new impulse to this organization in the meeting at Detroit, July 1-3, 1931, and since then it has continued successfully. The Conference rejoices at this extension of the Institution.

The earliest bibliographies in the Franciscan Order consisted not in lists of books by Franciscan authors (*scriptores*) exclusively, but rather in the usual library catalogues. Some of these catalogues compiled in the fourteenth century and edited later are still extant. Of course, they list only manuscripts, since the latter together with the codex were the only books of those days. We have, for instance, the library catalogue of the Sacro Convento of Assisi of 1381 and published in 1906;¹ that of the convent of Padua of 1396;² those of the convent of Todi, the first of which dates from 1334,³ and others.

The first known bibliography of Franciscan writers is usually ascribed to Bartholomew of Pisa. Before him there were lists of Franciscan doctors with their respective title, e. g., Doctor Facundus, Petrus Aureoli; Doctor Refulgens, Petrus de Candia; Doctor Solidus, Richardus de Mediavilla; Doctor Subtilis, Frater Johannes Dinis [p. Duns] Scotus alias vocitatus; Doctor Devotus, Bonaventura, etc.,⁴ but no mention is made of their works.

¹ *Inventario dell' antica biblioteca del S. Convento di S. Francesco in Assisi compilato nel 1381, pubblicato . . . dal bibliotecario Leto Alessandri, Assisi, 1906.*

² Described in *I Codici manoscritti della biblioteca antoniana di Padova descritti dal bibliotecario P. M. Antonio Maria Josa, Min. Conv. Padova, 1886.*

³ Described in *Inventario dei Codici della Comunale di Todi, compilato da Lorenzo Leonij. Todi, 1878.*

⁴ Ehrle, Franz, S. J. *Die Ehrentitel der scholastischen Lehrer des Mittelalters.* München, 1919.

It is quite probable that Bartholomew was not ignorant of these lists but that he made use of them. However this may be, in his *Liber Conformitatum* composed between 1385-1390 and first printed in 1510, he mentions *passim* the names of writers, especially of those Provinces of the Order whose glories he commemorates. But in his *Fructus VIII*, Pars Secunda, he lists *ex professo* the Franciscan doctors in theology and Holy Scripture together with a summary of their works. "*Secundo, hic ordo prae aliis ordinibus institutis est singularissimus scientiae luciditate. Habuit enim hic ordo prae aliis ordinibus fratres scientia singulares; in omni scientia tam divina quam humana fuerunt in hoc doctores excellentissimi.*"⁵

According to Bartholomew's own opinion, his list is far from complete, for in his *Fructus XI*, Pars Secunda, he says:

Profectum factum in mundo per fratres astruit quarto librorum numerositas. Quot libri a fratribus Minoribus pro morum mutatione, pro mentis illustratione, pro fidei defensione, pro vitiorum extirpatione, pro virtutum acceptione, pro viae spiritus arreptione, pro grata hominum informatione, pro mentali sublevatione ad apicem contemplationis, pro aeternae patriae anhelatione, adeptione et permansione, pro Crucifixi devotione et imitatione, pro mundi contemptu et abiectione et pro hominis abnegatione totali et despectione! Nullus posset multitudinem librorum retexere circa praefata per fratres ordinis istius editos et confectos. Quorum operibus velut amne opulentissimo et dulcissimo cooperuit totam superficiem terrae fidelium, ut in cordibus fidelium talium doctrinae diffusionem fieret fidelibus et infidelibus conversis *fons aquae salientis in vitam aeternam*. Nec immerito tot opera praedicationum, sermonum, et ad praedicta spectantium sunt sic per fratres confecta; quia finis scientiae nostrae est scire populo praedicare et rite informare tam praedicationibus tam consiliis. Nam finis studii fratris Minoris est studere in sacra pagina, ut de ipsa fidem defensare et populum sciat informare. Non enim conceditur usus et scientia dialecticae, philosophicae et sic de aliis, nisi ut sacra pagina clarius et certius addiscatur et doceatur. Qui enim alio fine praefatis utitur scientiis, juxta regulas juris canonici dignoscitur veraciter oberrare."⁶

If at the end of the fourteenth century the writings of the Friars Minor were so plentiful that they could scarcely be enumerated, how much more numerous must they not have been two centuries later, about four hundred years after the foundation of the Order? What a rich mine of Franciscan bibliography must have been at the disposal of the compilers of those and later days!

⁵ Quaracchi edition. *Analecta Francescana*, IV, 1906. Pp. 336-342.

⁶ *Ibid.*, IV. Pp. 559-560.

Yet how disappointing is the reality! With all this rich material at their disposal we are faced with a bibliographic poverty unimaginable. Indeed, we are ashamed of the negligence of the Order in not listing these writers for four hundred years. Moreover, we are deeply humiliated at the inadequacy of the result when at last an attempt is actually made to compose a somewhat complete catalogue toward the end of the sixteenth century. At the same time we must bear in mind that throughout all Europe from the invention of printing, book catalogues, general and special, were compiled and some of them were remarkable for content and method, e. g., the *Bibliotheca Universalis* of Conrad Gesner, published at Zurich in 1549. Still more surprising, in 1686 we find Teissier compiling his *Catalogue des Catalogues!* Hence there was no lack of works that might serve as models. In addition to this, we must confess that the Franciscan historians by the very nature of their work knew of and had to use the manuscripts of Franciscans.

Therefore, in this flourishing period of bibliography and with the enormous number of manuscripts and books at their disposal, we are justified in expecting that the Order would publish catalogues in keeping with its literary progress. However, it is only in 1578 that the second attempt is made (that of Bartholomew of Pisa being the first), and this, too, from every point of view is as incomplete as that of Bartholomew. What a sad contrast with what had been done elsewhere! Its title is: *Catalogus universalis, Et exactissimus totius Seraphici Sacri ordinis*. . . . [2 lines] *auctore F. Petro Rodulphio e Tossignano* . . . [5 lines and vignette] *Florentiae Apud Iuntas, 1578*. . . . [3 lines].

The work measures 21, 8 x 15, 8 cm. and has forty-eight pages. From page 28 to 43 the author lists the *scriptores*, giving merely the name in one or two lines (rarely more) and a rather vague summary of the matter treated. Eight years later, Ridolfi took up this rudimentary work developing and completing it. This forms the third part of a work which he published in 1586 and bears the following title: *Historiarum seraphicae religionis Liber Tertius. in quo viri, qui doctrinis claruerunt, et nostra aetate, et maiorum nostrorum temporibus, ordine servato memorantur. cum expressis ad vivum multorum imaginibus. A Fratre Petro Rodulphio Tossinianensi Conventuali Franciscano. In florentissimo Magnae Domus Venetiarum Gymnasio Praelectore*. * (ill.) * M D L xxxvi.

The work of this Conventual friar is a folio measuring 34, 2 x 22 cm. It is not paged but consists of 388 numbered leaves which besides preliminary matter, would make 676 pages. The third part (same title as above) extends from folio [309] to folio [337]. It covers, therefore, seventy-six pages and contains the autobiographical notice of the author and also the register of signatures. Ridolfi reproduces several "*verae effigies*" of the principal authors, among them the portraits of Alexander of Hales, Duns Scotus and his own.

In the foreword of the third part Tossiniano (as he is also called) says that a great number of *old* libraries had been searched by himself or by his friends. He admits that his catalogue is very incomplete due to his inability to visit a greater number of libraries and due especially to the rage of the heretics, the invasions of the barbarians and the vicissitudes of the times which have destroyed a great number (innumeros) of Franciscan manuscripts and with them, even the names of the authors. With few exceptions in favor of the more famous authors, Ridolfi's method is as rudimentary as that of his *Catalogus Universalis*. It consists in merely listing the names, e. g.:

F. Albertus Methēsis, Doctor Parisinus, floruit cum Joan. Scoto sub Gonzalvo Generali.

Fr. Albertus de Marchesiis, de Cotignola, Romandiolae oppido, edidit Coeliloquium morale.

.

F. Alexander Climanus Saxo edidit quasdam extractiones de revelationibus B. Joannis Evangelistae."

The following year in 1587 there appeared at Rome another folio (33 x 22 cm.) in four parts and in two volumes—the work of the General of the Observants, Francis Gonzaga. This is entitled: *De Origine Seraphicae Religionis Franciscanae eiusq' progressibus, de Regularis Observantiae institutione* . . . [1½, 10 lines].

In the first part from pages 79-91 the author himself assembles a list of the "*Scriptores illustres sacri ordinis Minorum.*" In his work Gonzaga copied word for word with scarcely any addition the *Scriptores* listed in Ridolfi's *Catalogus universalis*. Precisely at the very same time that Gonzaga finished his work, the first volume of which was then being printed, Ridolfi was publishing

his *Historiarum seraphicae religionis Liber I, II, III*, in which, as already remarked, he revised and increased his pitable attempt of 1578, reproduced by Gonzaga in 1587. The latter merely plagiarized Ridolfi.

Perhaps in a spirit of retaliation he ordered a Belgian friar of the Observance, Henry Willot, to make the necessary researches for writing the literary history of the Order. The book of Willot appeared in 1593 and today is very rare.⁷ It bears the following title:

Athenae orthodoxorum sodalities franciscani, qui; vel selecta eruditione; vel floridiore eloquentia; vel editis scriptis, SS. Dei sponsae Romanae operam narrârunt. Opera Reverendi P. F. Henrici Willot, Belgae, Theologi Parisiensis, Ordinis Minorum, Provinciae Flandriae Provincialis. * (ill.) * "Leodii," Excudebat Arnoldus a Coursvaremia, Typog. jur. Anno 1598. Superiorum, Censurum, & S. C. Privilegio.

The present work is a small octavo of 30 + 340 pages and contains also an index. Tossiniani was now superseded and the Observants kept the lead for many years. Indeed, it is another Observant, Luke Wadding, who in 1650 will be the next bibliographer of the Order.

The book of Willot may not be compared with the previous attempts. It is, indeed, a real effort at a literary history of the Order. While developing the embryonic work of his predecessors, he follows his own method. First, he gives a sufficiently complete biographical notice of the author, then a list of his writings often in title only and no more than a vague indication of their contents. Unfortunately, he translates the titles into Latin⁸ and in a summary manner only, a method followed beyond the eighteenth century. Another unhappy feature of the work is that Willot seldom tells us whether the author's work is printed or in manuscript. Willot was a humanist and his long dedicatory letter to the General, Francis Gonzaga, is nothing more than a literary dissertation, a patchwork of the classical Greek and Latin authors.

⁷ I have not seen a printed copy of Willot. My description follows a very exact manuscript copy in possession of Michael Bihl, O.F.M., director of the *Archivum Franciscanum Historicum*.

⁸ Since later than the seventeenth century all doctrinal writings, e.g., theology, philosophy, Scripture, law, ascetics and even history were in Latin, the translation of the titles in Latin by the contemporary bibliographers is not so blameworthy.

Another Friar Minor, a native of Brussels and a professed member of the German Province, Augustine de Witte, in 1627 published the: *Geneologia amplissima S. Francisci qua omnes scilicet viros sanctitate, dignitate, auctoritate vel doctrina illustres per suos ramos recensuit*. Bruxellis, ap. Joannem Pepermans, 1627, 4to. While I have not seen this work which is very rare, I know that it contains the names of many Franciscan authors. The work, however, is not specifically a bibliography.

Of similar nature are the *Martyrologium* of the Recollect Arthur du Moustier (1st. edition, Paris, 1637), and the *Chronica Seraphica* of Mark of Lisbon, *e tutti quanti*. They are creditable works consisting principally of biographical notices, precious as documents for the literary history of the Order, but neither edited as such nor as bibliographical works.

At last there appeared in 1650 the work of Luke Wadding entitled: *Scriptores ordinis Minorum quibus accessit syllabus illorum, qui ex eodem Ordine pro fide Christi fortiter occubuerunt. Priores atramento, posteriores sanguine christianorum religionem asserverunt. Recensuit Fr. Lucas Waddingus, eiusdem Instituti Theologus*. * (coat of arms) * Romae, Ex Typographia Francisci Alberti Tani. Anno M. DC. L. Superiorum permissu. This is a small folio volume measuring 31, 5 x 22, 5 cm. The list of authors comprises 332 pages plus an appendix n. c. The remainder of the volume, i. e., nearly a third, is made up of the preliminary leaves, the very extensive indices and the list of the martyrs.

Wadding (1588-1657) ⁹ is the most prolific and forceful writer the Order has ever produced—a veritable giant. His activity embraces all domains of doctrine, history, diplomacy and administration. He alone makes an epoch. And when we realize that from the age of twenty-two, when he began to suffer from violent headaches, he was ill all his life, we cannot fail to marvel at his determined character.¹⁰

⁹ In our day he is principally known for the *Annales Minorum*. But among other works he edited the first complete edition of Scotus in 12 vols. (16 tomes), 4to, Lyons, 1639. The edition was authorized by the General Chapter of 1634. The only other edition of Scotus is that of Vives, Paris, and is a reproduction of Wadding except for the last volumes. The edition of Wadding is at present rendering valuable service at Quaracchi in the work of reediting the works of Scotus. In 1939 will occur the third centenary of the first edition of Scotus. It is hoped that this occasion will be marked by the appearance of the first volume of the new edition of Scotus.

¹⁰ Cf. Life of Wadding by his nephew, Francis Harold, O.F.M., in *Epitome*

Wadding took a legitimate pride in the publication of his *Scriptores*. Conceiving the idea in his student days, he meant it to be a complete record of Franciscan achievement and an answer to the current calumnies against the Order. In the mind of some, books and studies were contrary to the Franciscan ideal; according to others, the Order was disgracefully behind other communities in scientific achievements. Moreover, its present authors were woefully below the standard set by the Franciscan authors and doctors of the thirteenth century.

To answer the first criticism Wadding collected and published the writings of St. Francis himself. Moreover, with St. Bonaventure he shows that not only studies and the consequent publication of books is not contrary to the mind of St. Francis but that the latter implicitly imposes them upon his followers.¹¹ To those who held the opposite opinion, Wadding answers in his *Scriptores* as follows:

Dixi vero historici studii primum cogitatum Waddingo fuisse, ut investigaret, et mundo manifestum faceret, quam vel caeca censura, vel injusta calumnia Minorum Ordinem offendeat, qui vel ejus fundatorem S. Franciscum, vel alios ejus professores idiotismi, ruditatis, et ignorantiae, carbonibus denigrabant. Neque unquam ab eo tempore per occasionem destitit magno labore, studio sumptibus undequaque comparare, vel ipsas Minorum, veterum praesertim, et numquam typis editas lucubrationes, aut saltem authorum, operumque omnis aevi notitiam, ut anno Christi 1650 justum volumen emisit in forma folii ordinarii, in quo Scriptores omnes Franciscanos, quos reperire poterat, per alphabeti ordinem recensuit.¹²

The work of Wadding is conceived after the same plan as that of his predecessors. He also incorporates into his own work the book of Willot together with the latter's errors. But his work is far superior to that of Willot, for he adds considerably to it and usually mentions the name of the editor or printer and also the year. Apart from these cases where it is stated that a book is printed, it is impossible to know from Wadding whether the other works listed are printed or just manuscript works. The titles,

Annalium Ordinis Monorum. Rome, 1662. The life comprises 90 pages of the folio text. Cf. also *Father Luke Wadding and St. Isidore's College*. By Gregory Cleary, O.F.M., Rome, 1925.

¹¹ The question of studies in the Franciscan Order has been ably treated by Father Hilary Felder, O.M.Cap., in his: *Geschichte der wissenschaftlichen Studien im Franziskanerorden bis um die Mitte des 13 Jahrhunderts*. Freiburg. Herder, 1904.

¹² Haroldus. *Epitome Annalium*, I, Vita L. Waddingi, 12, 19.

abridged, are in Latin, but the author frequently indicates the language of the original. He does not give the number of pages of a printed book, but at times he does mention the size, e. g., in—4, in—8. Like all his predecessors, Wadding lists the authors of the three Franciscan families—Observants, Conventuals and Capuchins.

Eight years after Wadding's work, a Regular Tertiary, Francesco Bordonì of Parma edited the following work; *Cronologium fratrum et sororum tertii ordinis S. Francisci tam regularis quam saecularis* . . . [5 lines] Parmae, Typis Marij Vignae, MDCLVIII. Superiorum Consensu. This is an octavo volume measuring 21, 5 cm. having 607 pages without counting the preliminary leaves. Chapter XXXVIII (pp. 547-568) is entitled: "De Scriptoribus Tertij Ordinis S. Francisci." The author states that he has gathered this list from Wadding's work.

Wadding, as already stated, enumerates the authors of the three Franciscan families, but it is evident to anyone perusing the work that the Conventual and Capuchin authors are scarcely mentioned. This is accounted for by the fact that Wadding did not know the Conventual and Capuchin writers as well as those of his own religious family. This deficiency, however, called forth in 1673 a catalogue on the Capuchin authors by Martin Torrecilla, O.M.Cap., and another in 1680 by the Capuchin, Denis of Genoa. Finally, in 1693 there appeared the work of the Conventual, Father Franchini. The work of the Capuchin, Father Martin Torrecilla, was published under the fictitious authorship of Fermin Rattariazi.¹³ It bears the title: *Apologomena, espeio, y excellencias de la Serafica Religion de Menores Capuchinos*, . . . Impreso en Turino. Año de 1673. Por Zuatta. Con licencia de los Superiores, y privilegio. On pages 145-239 it enumerates 150 Capuchin authors under the following heading: "Auctores Capuchinos y sus obras."

The work of the Capuchin, Father Denis of Genoa (T 1695) published in 1680 at Genoa is far more important. It bears the title:

Bibliotheca scriptorum Ordinis Minorum S. Francisci Capuccinorum a

¹³ In 1649 Fr. Martin's catalogue had been preceded by the rudimentary list of John of Bordeaux, O.M.Cap. This was entitled: *Scriptores Ecclesiastici Ordinis Fratrum Minorum Capuccinorum*. (Colophon: Impressum Burdigalae Anno 1649.) It is a 16-page opusculum, 21 x 15 cm. enumerating 79 names of writers, 4 of which are listed twice.

fratre Dionysio Genvensi Eiusdem Ordinis Professore contexta, Illustriorumque Virorum Elogijs adornata. Cum Indice Materiarum, quos ijdem Capuccini Scriptores illustrarunt, Cui accedit Cathalogus omnium Provinciarum Conventuum, Missionum, ac Religiosorum, qui sunt in unaquaque Provincia; prout numerabantur Anno 1678. Ad reverendiss. patrem Barnardum a Portu Mauritio Totius Ordinis S. Francisci Capuccinorum ministrum generalem. *(typ.orn.)* Genvae, MDCLXXX. Ex Typographia Antonij Georgij Franchelli, De Superiorum Consensu.

The book measures 22, 5 x 16, 7 cm. The list of authors comprises 493 pages, and the work as such without counting the preliminary leaves, not numbered, and the table of contents, 590 pages. On page 590 the *Typographus ad lectorem* thinks himself bound to ask pardon for the mistakes in punctuation found in the book. He gives as the reason of this defect: "Cum Auctor, utpote absens, ac diuturna, gravissimaque correptus infirmitate, ijs, quae typorum sunt propria, per se obviare nequiverunt."

In 1691 a new edition appeared as follows: *Bibliotheca scriptorum ordinis Minorum S. Francisci Capuccinorum a Fr. Dionysio Genvensi Ejusdem Ordinis Professore Contexta. In hac secunda editione accuratius coordinata, et ultra Ducentorum Scriptorum elucubrationibus locupletata, et aucta* . . . [8 lines] Genvae, MDCLXXXXI. Ex Typographia Joannis Baptistae Scionici. Superiorum permissu. This new edition measures 29, 5 x 20 cm. and without counting the preliminary and the end leaves numbers 328 pages devoted to listing the Capuchin authors. This is, in fact, almost as many authors as Wadding lists for the whole Franciscan Order.

Father Denis follows the usual method with this improvement that he frequently reproduces the titles in the original language, Italian, French and Spanish. However, he is not consistent in this since titles in Latin predominate. In the second edition he admits that not only some titles but even some authors, especially among the moderns, and those "qui sunt ultra montes" have escaped his notice. "Sed a culpa liber est, qui omnem (quantum in se est) adhibuit diligentiam." (*Ad Lectorem*.)

Due to the numerous omissions of Conventual writers by Wadding, we have the *Bibliosofia* of the Conventual Father Franchini in 1693. This book is in Italian, a feature so new, that the author deems it necessary to defend himself against possible criticism. The book is entitled: *Bibliosofia e memorie letterarie di scrittori francescani Conventuali Ch'anno scritto dopo l'Anno 1585 raccolte da' F. Giovanni Franchini da' Modena* . . . [5 lines] in Modena,

Per gli Eredi Soliani Stampatori Duc. 1693. Con Licenza de'Sup. The book measures 23 x 17 cm. and numbers XXXII plus 631 pages all devoted to the Conventual authors.

Father Franchini follows the usual method. He says he does not describe all the manuscripts. As the *Bibliosofia* was edited in Italian, the titles are all in Italian although Latin was the literary language of the day. From the very title of the *Bibliosofia* we see that it enumerates the Conventual writers since 1585. Franchini's purpose, therefore, was to continue the work of Ridolfi. However, he goes back further for Ridolfi's work dates only from 1585.

From the foregoing it is evident that at the beginning of the eighteenth century the Order of St. Francis could boast of several works on the *scriptores* of the three families. In 1721, two Dominicans, Fathers Quetif and Echard, published at Paris two volumes in folios entitled: *Scriptores Ordinis Praedicatorum*. This stately and beautiful work which the Dominicans finished only in 1933 in a third volume which corrects, completes and continues the work of Quetif-Echard,¹⁴ probably moved Fr. John de Soto, General of the Observants, to project a similar work for the Franciscans. The task was committed to a Spanish friar, John of S. Anthony,¹⁵ and his work in three small folios measuring 29, 5 x 20 cm. appeared in 1732-1733 with a title page of thirty-one lines which I abridge as follows:

Bibliotheca universa franciscana, sive alumnorum trium ordinum S. P. N. Francisci, qui ab ordine seraphico condito, usque ad praesentem diem, Latina, sive alia quavis lingua scripto ali—quid consignarunt, encyclopaedia . . . [9 lines] *concinata a R. P. Fr. Joanne a S. Antonio Salmantino . . .* [8 lines] *Matriti: Ex Typographia Causae V. Matris de Agreda, anno 1732-1733.*

This work called forth copious praise, among the most interesting that of the Jesuit, Father Anthony of Goyeneche, professor

¹⁴ The bibliographical section of the Dominican Historical Institute of Rome contemplates (1934) a revised edition of this work.

¹⁵ In 1728 John of St. Anthony, a Discalced Franciscan had published a catalogue of the writers of his religious family. The abbreviated title follows: *Minorum Fratrum, Origine, Domiciliove Disalceatorum, attramento, et sanguine Scriptorum Bibliotheca Pro Supplemento Waddingiana, incrementoque novae Franciscanae Bibliothecae. . . . Salmanticae. Ex Typographia Eugenii Garcia, de Honorato et S. Miguel. Anno 1728. 4to, 32 ff. plus 239 pages plus 108 pages plus 39 ff. n. c.*

at Madrid.¹⁶ The author is commended both in Latin and Spanish verses, even by acrostics. All this is reproduced in the preface of Tome I. This was a day of humanists and Latinists and suggests the French proverb—"Parler Latin devant un Cordelier." This remark was usually made in the same sense in which the Latins used to say: "*Sus docet Minervam.*"¹⁷ John himself begins his dedicatory letter to the General, John de Soto, as follows: "Convolut voluminum volantium (impressorum) et non volantium ineditorum) Bibliotheca in *Bibliothecam animatam*. Convolat, inquam, in sinum tuum, RR. Pater, Encyclopaedia totius Ordinis Seraphici, te jubente incepta, te favente promota, te favente completa, quam tibi sane non ingrati fore spero. . . ." The Jesuit professor at Madrid informs us that the author undertook many journeys and underwent many privations suffering even the lack of hospitality from his own friars for the sake of publishing his work. But what is the value of this work?

Modelled on the previous catalogues, this work has the same weaknesses of the others. The descriptions of title-pages and the bibliographical details are deficient. However, the author does indicate the number of pages of a book and he further marks with *Vidi* the works he has actually seen. These, however, are in the minority. In a word, the work is largely a reproduction of the preceding catalogues and in this respect, it is in keeping with the practice of the times, for in all the fields of science, copying without a critical sense was common. However, copying and compiling a bibliography without examining is most fatal for this kind of work. Moreover, the work was printed on poor paper. Hence, compared with the well-edited work of Quetif-Echard, John of St. Anthony's work is of a much lower standard and not very flattering to a Librarian General of the Order, a position he held at the time.

The next work with which we have to deal is that of the Capuchin, Bernard of Bologna. It is not at all improbable that this work appeared to supply the deficiencies of the *Bibliotheca* in listing the works and authors of the Capuchins, for scarcely had the latter appeared in 1733 than the Capuchins undertook to correct

¹⁶ Note the following significant statement of Father Anthony, S. J.: "Ausim tamen dicere vix inventum iri in hac latissima Familia Sanctum alicum, qui non fuerit Scriptor, nec vicissim Scriptorem, qui Sanctus non fuerit."

¹⁷ P. Leon Patrem, o. m. Obs., *Tableau synoptique*. Paris. P. 131, 4th col.

and complete the work of their forbear, Denis of Genoa. This third edition of the foregoing work, that of Bernard, appeared in 1747. It bears the following title: *Bibliotheca scriptorum ordinis minorum S. Francisci Capuccinorum Retexta et Extensa a F. Bernardo a Bononia Ibidem Sac. Theologiae Lectore Capuccino: Quae prius fuerat a P. Dionysio Genuensi Ejusdem Ordinis Concionatore Contexta. Ad sanctissimum patrem Benedictum XIV pontificem maximum.* * (typ. orn.) * Venetiis, MDCCXLVII. Apud Sebastianum Coleti superiorum permissu ac privilegio. This book measures 33, 8 x 23 cm. It has xx plus 322 pages and is adorned with 19 vignettes. The list of authors extends from page 1 to 252, the indices from page 253 to 322 (Index of matter and index of authors according to their Provinces).

Father Bernard improved upon the work of Denis of Genoa. He employs greater care in giving the titles and like Denis, he gives them either in the original language, or if he translates them into Latin, as he did with the German authors, he always mentions the original language. The name of the printer and the year of the edition are usually mentioned as is also the size of the book but not the number of pages. Even if the author is unskillful in his method, we see in Bernard's work some progress in the bibliographic sense, i. e., an effort towards an exact description of a book.

We now come to the most important bibliographic work of all times on the *scriptores* of the Franciscan Order, the monumental *Supplementum* to Wadding done by the Conventual, John Hyacinth Sbaraglia (Sbaralea). Like Wadding, Sbaraglia was a great polygraph and like him he has left numerous and important manuscripts—including his *Supplementum*, as a posthumous work. Born in 1687 he died at Rome in 1764. Father Dominic Sparacio, also a Conventual, is the modern continuator of Sbaraglia and has dedicated to him in the *Miscellanea Franciscana* (XX, 1920, pp. 113 ss.), a beautiful memoir with supplementary notices.

The work of Sbaraglia was published only in 1806, forty-two years after his death. Among his fellow religious who carried on the work are Fathers William Della Valle, Anthony Contarini and especially Stephen Rinaldi who edited the *Supplementum* without even attaching his name thereto, and finally, Father Papini, General of the Conventuals in 1806, who put the finishing touch to the great work left unfinished by Sbaraglia. The title of this

work is as follows: *Supplementum et castigatio ad scriptores trium ordinum S. Francisci a Waddingo, aliisve descriptos; cum adnotationibus ad syllabum martyrum eorundem ordinum. Opus posthumum Fr. Jo. Hyacinthi Sbaragliae minor. conventual. sac. thelog. magistri.* * (typ. orn.) * Romae MDCCCVI. Ex typographia S. Michaelis ad Ripam, apud Linum Contedini superiorum facultate.

The book measures 40, 8 x 27, 5 cm. It numbers VIII plus 734 pages including the *addenda and corrigenda*. (Pp. 723-733.) Rinaldi who does not sign his name wrote an "*Admonitio editoris*," in which he traces the origin, progress and circumstances of the publication of the *Supplementum*. Sbaraglia himself, in the preface, explains the plan of the work and also the use that he made of preceding authors. Like them he gives the names of the writers in alphabetical order. Under Roman figures he groups the authors mentioned both by Wadding and himself and in every group headed by a Roman figure he adds an Arabic number to each of the authors which he alone mentions. Thanks to this simple system, we can discern from the beginning to the end of the *Supplementum* the work of Wadding and that of Sbaraglia, not, however, the numerous corrections and additions to the titles made by Sbaraglia to the work of Wadding.

The editor of the *Supplementum* omits the copious indices of Wadding. These make up about one-third of the work. The superiority of Sbaraglia's work over that of Wadding might be judged from the fact that Wadding enumerates 1919 authors while Sbaraglia lists 3583. Wadding counts up 530 martyrs, Sbaraglia 681. Unfortunately, because of Sbaraglia's death in 1764, there are no names of Franciscan authors of the second half of the eighteenth century. Likewise besides the usual deficiencies of the real bibliographic order which in a lesser degree than usual characterizes the *Supplementum*, there are also numerous omissions of *scriptores*.

Another Conventual, the last representative of this epoch of the old style of recording the *scriptores*,¹⁸ will in part supply the omissions. This man whom we shall study later on is Fr. Sparacio. Here I might remark that with Fathers Sbaraglia and Sparacio,

¹⁸ Sbaraglia's title indicates that the work is a continuation and correction of the authors and not of the works. This is characteristic of the old bibliographers. Today they are more interested in the works.

both Conventuals, the literary history of the Minorites, modelled on the old style and method, has reached its climax. It was also a Conventual, Ridolfo Tossiniano, who in 1586 had published the first and somewhat developed work on Franciscan authors, a work which superseded the meagre attempt of Bartholomew of Pisa. This predominant part played by the Conventuals in the literary history of the Order is only natural considering the history of the Order.

The Observants in vacating the larger convents for the smaller, relinquished their large libraries. Nevertheless, for teaching and preaching purposes they soon found it necessary to establish libraries. This necessarily took a long time and undoubtedly not all the friars took the interest of a St. Bernardine of Siena and a St. John Capistran, the two great pillars of the Observants, who in the first half of the fifteenth century founded the two archives still standing at Siena and Capistrano. When, then, the Observants wished to catalogue their authors, they naturally had poorer libraries than the Conventuals who had safeguarded the literary treasures of the early Franciscan family. Hence the superiority of the Conventuals in the compilation of their Catalogues.¹⁹

The manuscript which was used for printing the *Supplementum* in 1806 is still preserved in the General Archives of the Conventual Curia at Rome. Another (unedited) manuscript of Sbaraglia is also preserved there. It bears the title: *Scriptorium trium Ordinum S. Francisci a Luca Waddingo recensitorum continuatio ab anno 1650 ad 1750 et ultra*. The work contains the bio-bibliography of the three Orders and follows the same plan as that of the *Supplementum* edited in 1806. Like the manuscript of the latter work, it has been corrected, completed and transcribed by Father Rinaldi. It forms part of Cod. C. Jo. and is a manuscript in 4to of 265 pages.

Another Conventual, Father Nicolas Papini-Tartagni (1751-1834), General of his Order from 1803-1809, contemporary, coadjutor and successor of Father Sbaraglia in historical research of the Order,²⁰ also consecrated his time to the compilation of Franciscan bibliography. His unpublished bibliographical works

¹⁹ The history of the Franciscan libraries with their manuscripts and printed works would be intensely instructive and interesting.

²⁰ Cf. *Miscel. Franc.*, XX, 1919. Pp. 56, etc.

are also to be found in the archives of the General Curia of the Conventuals at Rome. Joined to another manuscript, they form a folio volume under the number Cod. C. 128. Their titles follow:

- 1) *Appendix ad Supplementum Scriptorum Franciscanorum P. M. Hyacinthi Sbaraglia.*
- 2) *Scriptores Ordinis Minorum Conventualium ab anno 1650 ad annum 1820.* This manuscript is followed by a supplementary appendix and by a second essay which continues the list to the year 1830.
- 3) Another manuscript of Father Papini, in two large folio volumes, forms the Cod. C.124-125. This is the *Dizionario Francese, ossia Notizie Biografiche ristrette degli Scrittori Francescani*.²¹ The first volume is a copy of number II. The two MSS., however, are not merely duplicates. Indeed, several writers entered in volume II are not in volume I. Besides, the first copy lists the names according to the alphabetic order, the second according to their names in religion.²²

Finally, there is another manuscript of Father Papini in the National Library of Florence under No. II, ii, 181. This bears the title: *I et II Index Onomasticus Scriptorum Universae Franciscanae Familiae seu Trium Ordinum S. Francisci ab origine usque ad Annum MDCL. Per Fratrem Nicolaum Papini olim Ministrum Generalem Ordinis Minorum vulgo Conventualium Congestus Expeditusque Anno 1828. In Sacro Convento Assisiensi*.²³ This is in quarto unpagged and entitled by hand. It contains 3860 numbered notices of *scriptores* with additional unnumbered notices. The text is partly erased and the margins are filled with additions or corrections all made by the same hand. At the end there is the following remark in the hand of Papini: "Vita B. Aegidii de Assisi a B. fratre Leone. . . ." This manuscript was placed in the National Library of Florence by

²¹ In the Bibl. Comunale at Assisi is an Italian ms. index to the *Dizionario*.

²² All these manuscripts of Sbaraglia and Papini are given by Sparacio in his notices of these writers. *Gli Studi di Storia*. (Misc. Franc., XX, 1919). He also refers to another manuscript of Papini in the Comunale of Assisi: *Scriptores Minoritae Conventuales*. He refers to a rough copy with leaves crossed with pencil marks indicating that these names were copied elsewhere. Cf. Ad Papini, p. 64.

²³ A ms. apparently unknown to Sparacio and not noted in his list of Papini's MSS. *Ibid. ut supra*.

the author himself who attests this in a note below the title. Father Papini was then Provincial as the note states. On the last leaf of the manuscript there is this statement: "Addi 21 Dicembre 1906 Carte 367 nuovamente riconstrate, piu S di guardia in principio ed 1 in fine bianche. (sign) L. A." These different manuscripts²⁴ will serve in our day as a basis for the new and important work of Father Sparacio.

At the same time that Father Rinaldi edited the *Supplementum* of Sbaraglia (1806), and in the same size the original of Wadding was reprinted.²⁵ The typographer (Rinaldi?) gives the following explanation to the reader: "This new edition of Wadding's work might at first seem superfluous since the text of Wadding is entirely (except the indices) reproduced in the *Supplementum*. The main reason for this reprint is the scarcity of copies, especially in Italy." Moreover, the editor assures us that the edition has been improved:

Eumque tibi exhibeo, erudite lector, correctum quo fieri potuit ab erroribus typorum, qui plures irrepserant, ut necesse fuerit ad integritatem sensus restituendam aliquot etiam voces interjicere, quas tamen asterisco notavi, ne falsarii notam incurram; in suum etiam locum transtuli ea, quae Waddingus, quia sero cognita, in Appendice retulerat. Omisi autem Indices, eo quia illi uberiores, & correctiores referuntur in Supplemento, cujus gratia haec editio facta est. Rogo, ut gratus accipias primos meos artis typographicae conatus in litterarum utilitatem directos.

Since the title of this new edition is the same as that of 1650, there is no need to repeat it here. The volume measures 41, 5 × 27 cm, and has [vi] plus 248 plus cviii pages. Pages cviii comprise the Index which is preceded by the following remark: "Signum exhibet Indicem Waddingi recusum; asteriscus * correctiones et additiones eo saepius introductas." There are three indices: index *materiarum*, index *cognominum* and index *per nationes*.

This great undertaking of 1806 seems to have satisfied the Franciscans, for many years elapsed before they attempted to complete or continue the Wadding-Sbaraglia. Were they under the impression that all the *scriptores* had been catalogued? Or is it

²⁴ Except that of Papini in the Nat. Lib. of Florence, since Sparacio seems not to know of it.

²⁵ There was no edition of the *Scriptores* in the seventeenth century, as e. g., John of St. Anthony thought, according to Teissier's testimony.

not rather true that they did not abandon the work of cataloging but that they changed their method and contributed toward the final development of bibliography as it is taught today in the universities?

There is a great difference in the old and modern method of bibliography. All the early authors of bibliography give primary notice to the writers and only secondary attention to the works. The idea of treating a book thoroughly is unknown to them. To give the title page fully and exactly, to describe the book minutely and give the gist of its contents does not occur to their minds. Hence the great deficiency of the early catalogues. While they list the author's name they neglect to give due notice to his works. Sbaraglia, however, indicates the sources connected with his bibliographical notices and this is a great step toward the modern method. We have in his work and to a great extent in that of others, too, an extremely precious legacy, an inexhaustible mine of data which would be impossible to supply at this late date. We have also knowledge of many unedited manuscripts which otherwise would be unknown to us. But our present ideal must be to unite with the history of the writer a more exact, complete and technical description of the books themselves. Bibliographers must aim more and more at this happy combination.

In possessing the bibliographical works of our forbears, we have an immense advantage over them. But we must not rest satisfied with what we have received. Ours is the task to complete and perfect in as far as possible by modern methods what we have received from the past. However, this cannot be done perfectly. We now catalogue our books under bibliography and no longer under the name of the author. This fact will explain and justify our not continuing the work of Sbaraglia along the old lines. Of course, our task is almost insurmountable. The number of Franciscan writers have greatly increased both in Europe and elsewhere, their literary and scientific productions have become so numerous owing to the increased number of periodicals; their books, too, have so multiplied, in a word, the field has become so vast that it is well-nigh impossible for any single man to compile a general bibliography of the Order or a particular catalogue of any one of the Franciscan families.²⁶

²⁶ A general conviction. The tendency during the nineteenth and twentieth centuries is to produce special rather than general bibliographies. Today a

Here and there one may still recognize an attempt towards a general bibliography, or towards the continuation of some ancient work, but in any case one must agree that the old method of compilation is practically dead today despite the reprint of Wadding-Sbaraglia begun in 1908 and still left unfinished. The very fact that an attempt is made to reedit this monumental work proves that there is as yet no substitute for it and that other particular bibliographies are not sufficient to supply it. Later I shall give some details of this new edition. Let us first cast a glance at the last attempts in the nineteenth and twentieth centuries to compile bibliographies according to the old method.

There is first of all Father John of Ratisbonne, O.M.Cap., who in 1852 published the following work: *Catalogus scriptorum Ordinis Minorum S. Francisci Capuccinorum ab anno 1747 usque ad annum 1852 sive appendix ad bibliothecam scriptorum Capuccinorum a P. Bernardo Bononiensi ejusdem ordinis editam anno 1747*. *(ill.)* Romae, Ex Typographia Cajetani A. Bertinelli. MDCCCVII.

This work measures 34×21 , 4 cm and has only 56 pages. Listen to the bitter complaints of the author: "Non solum ea evenerunt, de quibus jam Bernardus Bononiensis in sua ad Lectorem praefatione lamentatus est, sed etiam pejora, de quibus ego longe vehementiorem, quam ille, lamentationem canere possem. Ea enim omnia, tum quae mihi transmissa fuere, tum quae ego metipse reperi, ita expectationem meam fefellerunt, ut ab eorum compositione prorsus destitissem, nec umquam tali labori (alia quoque ex parte ingrato) manum admovissem, nisi expressa Reverendissimi Superioris voluntas id exegisset, et repetita jussio ursisset." Father John of Ratisbonne continued the antiquated method of the first bibliographers. His correspondents knew it well and felt that they could not encourage his undertaking even when commanded.

Strictly speaking, Father Leo Patrem, O.M.Obs., must also be classed with those who continue the old method. In his *Tableau synoptique de tout l'Ordre seraphique*, Paris, 1879, he lists in a column on each page the names of the "Docteurs et savants

universal bibliography is considered impossible even for a group. The *Institut et Office International de Bibliographie et de Documentation* located in the Palais Mondial at Brussels is pursuing a chimerical undertaking notwithstanding the 16 million cards assembled to date. My visit there in 1933 and the information I gathered on that occasion confirms my conviction.

celebres de l'Ordre," and devotes to them the fifteenth article of his work. This article is a resume of all the principle Franciscan writers.

There is also the work in behalf of bibliography of the Most Reverend Father Bernardine of Portogruano, General, restorer of the Order and of studies and founder of St. Bonaventure's College at Quaracchi. There is no doubt that through his encouragement, Fr. Anthony-Mary of Vicenza of the Province of St. Anthony of Venice, to which the General also belonged, published in 1877 the following book: *Scriptores ord. min. strict. observ. Reformatorum Provinciae S. Antonii Venetiarum . . . Venetiis, ex typographia Aemiliana, 1877. 186 pages, 12mo.* At the beginning of this book there is printed a decree of the General which ends thus: "Verum etiam illud in exemplar proponimus, ut in qualibet Ordinis Provincia, sive Chronologus, sive alius ad hujusmodi studia magis idoneus, idem Opus aggrediatur; hinc enim fiet, ut, quod in omnium votis jamdiu est, syllabus Scriptorum totius Ordinis aliquando in lucem proferri possit."

From this it is plain that the Minister General wishes each Province of the Order to compile a catalogue of its writers in view of a general bibliography of the Order. In order that the Provinces may carry out this decree he sent to each of them a copy of Fr. Anthony's book with a notice inserted before the title page as follows: "R. mus P. Minister Generalis hoc opusculum Patri Chronologo istius Provinciae offert, ut ad ipsius normam Syllabum Scriptorum ejusdem Provinciae conficere curet."

Ad ipsius normam. . . What are the method and technique of Fr. Anthony's *Scriptores*? The model was Wadding-Sbaraglia whose notices are either reproduced exactly or with some modifications. His work is essentially made up of notices of the writers. It appends notes of a bibliographic or historic nature, some analysis or typical extracts, some references to the critics or to the biographies of the author (literature of the subject). All this is very interesting and to the point. He deliberately omits the living authors (see his *Ad Lectorem*). He makes no mention of articles from periodicals and the reprints of a work are simply mentioned. As to the technique properly so-called (method in describing titles, typographical notes, bibliographical collation, external and internal characteristics of the book etc.), it is inadequate. The work would certainly not serve as a model, no more than any of the catalogues of the past centuries.

Some Provinces, e. g., those of Brixen (Bressanone), St. Mary's of Hungary, St. Joseph's of Belgium, etc., complied with the Father General's request, and between 1877 and 1885 published catalogues of their writers. These works are modelled on the work of Fr. Anthony. With this the movement ceased. It lacked central organization and the books published were wanting in homogeneity so necessary for a bibliography of the entire Order. Yes, even if all the Provinces had prepared their lists of writers according to a uniform technique, they would still be deficient for a general bibliography. The only rational method for a bibliography of an Order of seven centuries standing, and with so many historical and geographical ramifications and with works almost innumerable and different in nature, is the systematic search of the libraries. By this means alone, theoretically speaking, we shall be able to catalogue our authors and their works.

We are today more than a half century distant from the bibliographic attempt of Father Bernardine and during this time we may say that the science of bibliography has developed more than during the entire preceding long period. However, we must not underestimate the value of the initiative taken by Father Bernardine who in all truth deserves the title of pioneer of the science of bibliography.

In the twentieth century we find the climax of the old bibliographies in the two essays of the Conventual Father Dominic Sparacio, 1877-1929. In 1919 in the *Miscellanea Franciscana*, Father Sparacio published his *Gli Studi de Storia e i Minori Conventuali* and in the same review from 1927-1931, he published the *Frammenti bio-bibliografichi di Scrittori ed autori Minori Conventuali degli ultimi anni del 600' (-1600) al 1930*. This last work was also reprinted with a bio-bibliography of Father Sparacio by Father Joseph Abate, O.M.C., together with an index. The reprint comprises 232 pages of double column and measures 28, 3 × 19, 5 cm.

In both his essays the author uses the manuscripts of Sbaraglia, Rinaldi, and Papini and other previous authors. He corrects and enlarges their notices regarding the authors. He himself adds two hundred and ninety-five names to the work and to these names he gives an increased notice with references to sources and literature. He presents further a list not only of their works but also of their manuscripts. However, Fr. Sparacio still clings to some of the antiquated methods of bibliography, especially when he renders

the German and Slavic titles in Latin and gives a very brief description of title pages, more according to the sense of the page than the words themselves. While he has made some progress in the modern method, Father Sparacio is not altogether free from the methods of the old school.

The *Frammenti* contain 265 notices, the *Studi di Storia* 30, both together 295. This is, indeed, a very substantial addition to the list of Conventual *scriptores*. However, we must not expect to find the modern authors in the work of Sparacio, for he applied himself to the correction and completion of the older works. He says: "non e mio intendimento quello di dare l'elenco compiuto dei nostri Scrittori piu recenti, e di fare la compieta rassegna di tutte lo loro opere. Non mira cosi alto il mio scopo! Io trattero soltanto dei principali tra essi, dei meglio quotati; e di essi mi vengo occupando in un lavoro, che e ancora in formazione" (Introduction to *Gli Studi de Storia*, in *Misc. Franc.*, 1919, p. 5, col. 1).

Perhaps the most pretentious work of recent years is the *Bibliotheca historico-bibliographica*, the Roman edition of Wadding-Sbaraglia in 300 copies by Nardecchia. This was begun in 1906 and is nothing more than a reprint of Wadding which has become rather rare. We should be grateful to the publisher for a new edition of Sbaraglia now also rare. The latter is a much more important work than that of Wadding which is reproduced in the catalogue of Sbaraglia. At present Nardecchia has published the Sbaraglia only up to the letter Q and this in volumes II and III, volume I being devoted to the work of Wadding. To the title of the 1806 edition the publisher adds only the following remark: "Editio nova variis addimentis et indice scriptorum chronologico locupletata." Romae. Editore Doct. Attiho Nardecchia, via dell' Università, 42, 43."

The *Supplementum* of Sbaraglia will make three volumes, two of which have already been published: volume II (of the *Bibliotheca hist.-bibl.*), published in 1908 (letters A-H) and comprising 386 pages; and volume III, published in 1921 (letters I-Q), comprising 394 pages. Although the note "*Ad Lectorem*" in the latter volume says that the next volume is ready for the press, it has not yet appeared.

The second volume (the first of Sbaraglia, 1921) contains a note *Ad Lectorem* by Thomas Accurti, a diocesan priest and bibliographer of renown. It says:

A cl. doct. Attilio Nardecchia anno 1906 rogatus, ut Joh. Hyac. Sbaralae *Supplemento* a se denuo evulgando notas aliquas adderem, quae antiquas vel raras editiones plerumque respicerent, ita in munere exequendo ejus nienti adhaesi, ut accessiones ad primam operis partem (litt. A-H) pauciores et parvi momenti, maiorum confusus humanitati, proportionis ratione posthabita, longe plures adnotationes easque identidem uberiores in *Supplementi reliquium* dedi. Quod ne totum diutius desideratur, publici nunc fit iuris pars, abhinc quinque annos typis expressa, litteras I-Q comprehendens; altera, aequae fere aucta, iam ad prelum omnino parata, brevi cum Indicibus sequetur.

We are then informed that the new edition is imperfect. In fact the only additions to volume I of Sbaraglia (1908) are not any new names but merely some notes and titles—precious additions—and some corrections. Unfortunately, there is no notice given to many important publications of the nineteenth century referring to the modern works on St. Francis, Bartholomew of Pisa, St. Bernardine of Siena and others. Again, Father Accurti in his note “*Ad Lectorem*” pledged himself to complete the following volumes of the *Supplementum* but he kept his word only in reference to one volume, i. e., volume III since published. This volume (I-Q) contains many important corrections and additions. While in the volume comprising names from A-H Accurti seems to aim at completing the notices on the writers of the fifteenth century, in the volume of I-Q he interests himself in the writers of a later period. However, the editor always adheres to his plan which is not to add new notices to the work of Sbaraglia but rather to complete and correct the notices given by the latter. With this new edition of Wadding-Sbaraglia and the works of Sparacio we have completed the cycle of catalogues dealing with Franciscan writers.

In the face of the enormous worldwide productions of recent centuries together with the incompletely catalogued matter of the earlier centuries it is wellnigh impossible to complete a general bibliography of the three Orders of St. Francis. The mass of Franciscan literature—books, pamphlets, articles in encyclopedias and periodicals, is no longer limited to Italy or even Europe, but all five continents contribute a large share. Consequently, Europe ignores at least in large measure the works of America and in general it might be said that merely the outstanding works of one country are known to another mainly on account of the diversity of language. Moreover, there is no certain and systematic way of getting the necessary information. The impossibility of any one

individual doing the work of a Wadding or a Sbaraglia is therefore manifest.

However, in the middle of the twentieth century we meet with a literary attempt even more gigantic than that of a compilation of a world-wide Franciscan bibliography. I refer to the undertaking of Father Raimondo of Montevago, a Friar Minor of Palermo. In 1912 there appeared the first fifty-six pages (28×19 , 4 cm) of his projected: *Dizionario Bio-Bibliografico universale Francescano*, Palermo, Impresa Gen. A. P. The title page bears the following ambitious notice: "Contenente cio che riguarda la dottrina, l'apostolato, l'attivita religiosa e sociale di S. Francesco e dei Francescani, non che l'inizio, lo svolgimento, le vicende dei tre Ordini con le notizie storiche ed artisiche dei principali Conventi e delle Chiese di tutta la famiglia serafica." On page three there was a general index or plan of the work with the notice: Fasc. I: A. Pro Manuscripto. A pretentious undertaking! A universal bibliography of the entire Order, a biography of all the religious who in the course of seven centuries distinguished themselves, a library of all Franciscan affairs, all this in an encyclopedic dictionary—this was the ambition of Father Raimondo. No wonder Father Bughetti, O.F.M., in the *Franciscanum Historicum* (1912, p. 787), censured the project so severely that the work came to an end with the first fifty-six pages. The failure of Father Raimondo's work teaches the wisdom of modern bibliographers in dividing their work, e. g., limiting it to one Province, one locality, one subject.

It would be interesting to review here the bibliographical works published in the Order during the nineteenth and twentieth centuries. There are hundreds of them and their progress in method and technique has been steady. I shall mention some of the authors and their more important works. There is first of all Father Marcellino da Civezza with his *Saggio di bibliografia geografica, storica, etnografica sanfrancescana*, Prato, 1879, pp. xix plus 698, 24, 5 \times 16, 2 cm. On page xiii the author says "Al Lettore": "Finalmente debbo avvertire, che questa Bibliografia non ha che far nulla con le antiche e preziose raccolte che ci hanno lasciato il Waddingo, il Da Sant' Antonio, e lo Sbaraglia; chi vorra darsi la pena di farne il confronto, ne restera senza molta fatica persuaso." This is true, for the author follows the bibliographical method and his aim is to catalogue nothing but the Franciscan works of a geographic, historic and ethnographic nature. The

objective is still a little too pretentious, but we should remember that the *Saggio* is but secondary to a more important work on the Franciscan missions. This explains the numerous deficiencies in the *Saggio* and accounts also for the predominance of Spanish works.

The *Appendice bibliografica* which is given on pages 697-869 of Tomus II: *De Missionibus Fratrum Minorum* (edited by Fr. Marcellino) of the *Orbis Seraphicus*, Quaracchi, 1886, is not a duplicate of the *Saggio*. In this work more than in the *Saggio* Fr. Marcellino catalogues the manuscripts and the printed works and reproduces lengthy extracts from them. This method suggests history engrafted on bibliography.

Father Apollinaris of Valencia, O.M.Cap., is the author of two important bibliographies as follows: *Bibliotheca Fratrum Minorum Capuccinorum provinciae Neapolitanae*, Romae-Neapoli, 1886. Pp. xvi plus 192. 32 × 23 cm.; and *Bibliotheca Fratrum Minorum provinciarum Occitanae et Aquitaniae*, Romae-Nemausae, 1894. Pp. viii [s. p.] plus 175. 32 × 23 cm. These two bibliographies are superior to the work of Father Marcellino, mainly because their scope is more limited and the technique is better.

Honorable mention is also due Father Servace Dirks, a Belgian Recollect for his *Histoire littéraire et bibliographique des Frères Mineurs de l'Observance de S. François en Belgique et dans les Pays-Bas*. Anvers. Typographie Van Os de Wolf (1885). xxiv + 456 Pp. 21, 5 × 14, 2 cm. The works of Fathers Apollinaris and Dirks are of the bio-bibliographic type, a happy combination of the old and new methods. At Brussels I have seen a copy of Father Dirk's book edited by Father Jerome Goyens. The latter has greatly enlarged the work and enriched it with copious notes.

Among the best and most up-to-date in modern method is the bibliography of Father Martin. It bears the title: *Apuntes bio-bibliograficos sobre los religiosos escritores, hijos de la provincia serafica de Cartagena, desde su fundacion hasta el presente (1520-1920)*. Murcia, 1920. Pp. 536, 8vo.

It were a serious omission did I fail to mention the master of present day Franciscan bibliographers, Father Bonaventure Kruitwagen, of the Province of Holland. This author has specialized in the difficult science of incunabula and for his unsurpassed merit in this field he has won the doctorate from the university of Amsterdam. The Capuchins also have an expert in bibliography,

Father Leopold of Ebersberg. He is the author of: *Normae pro bibliographia Capuccinorum*,²⁷ and directing secretary of the Bibliographical department at the College of St. Lawrence of Brindisi at Assisi.

The above-mentioned names suffice to illustrate our modern contribution to Franciscan Bibliography. While the compilation of a general bibliography of the Order is a task beyond the capacity of any one person, it can be accomplished to a certain extent by a systematic effort made by many, provided the field be properly divided. It will not do to continue or to complete the works of the past (principally Sbaraglia), but a uniform effort should be made to catalogue our writers according to their literary history coupled with their bibliography. The method should be exact, technical and uniform.

From the foregoing it is evident that all our bibliographies, since they lack uniformity of method and technique, cannot form the basis of a general bibliography. This can be accomplished only by a systematic canvassing of the libraries in every section of the world. This is a task not for any one individual but rather for the whole Order, since it will be necessary for every Province, every mission to co-operate. Only the Minister General has the authority to launch such a work and to legislate for its continuance.

Fortunate, indeed, the Capuchins and the Friars Minor of the Observance in 1933 and 1934, respectively, have decided upon a general bibliography of their Orders. The Capuchins will start their bibliography with the beginning of the sixteenth century, the Friars Minor will deal with their writers from the invention of printing. These bibliographies will catalogue the Franciscan subjects written even by non-members of the Orders. Not only books will be considered but also articles in magazines. In his opening lecture on bibliography, Mr. Saumaran of the École des Chartes, said on November 8, 1933:

S'il est . . . nécessaire que vous sachiez déchiffrer, comprendre et critiquer les textes, il ne l'est pas moins que vous soyez en mesure de vous reconnaître parmi les innombrables instruments de travail que la science bibliographique a mis et met tous les jours à votre disposition. Savoir travailler, c'est bien, éviter de travailler en pure perte, travailler en partant, comme d'un palier, de ce qui a été fait avant vous en quelque lieu et en quelque langue que ce soit, c'est mieux, et c'est indispensable.²⁸

²⁷ Romae, Curia Glis. Capuccinorum., 1933.

²⁸ *Bibliothèque de l'École des Chartes*, XCIV, Jan.-June, 1933. P. 111.

Mr. J. Marouzeau, professor at the Sorbonne and director of the Société de Bibliographie classique, says:

Depuis le prodigieux accroissement de la production, scientifique qui est la caractéristique du dernier demi-siècle écoulé, il n'est pas beaucoup de travailleurs qui puissent se hasarder à traiter un sujet sans information préalable sur ce qui a pu en être dit avant eux. Le temps est passé ou le savant pouvait travailler comme s'il ne devait rien à personne; aujourd'hui son originalité ne consisté le plus souvent qu'à présenter sous un jour nouveau des idées anciennes, à grouper d'une façon inédite des faits connus, à enrichir par des artifices de méthode une science dont toutes les données sont acquises. Celui qui publie le résultat de ses recherches personnelles sans s'inquiéter de ce qui a été fait avant lui, court le risque ou d'être refuté par avance, où, dans le cas le plus favorable, d'avoir été devancé dans ses découvertes.

Dans ces conditions, le premier soin du travailleur qui aborde un sujet nouveau est nécessairement de s'informer, de ce documenter, de faire la bibliographie de son sujet. Corvée pénible, qui coûte beaucoup de temps et de patience, qui ne deviendra facile que lorsque la documentation scientifique sera méthodiquement organisée.²⁹

At present the Capuchins³⁰ and the Friars Minor³¹ are working on a bibliography of their Orders. They both respect the bibliography of the authors and of the sources. The headquarters of the Capuchin Bibliography is at Assisi and that of the Friars Minor is at Quaracchi. Fortunately, these two bureaus work in harmony and although apparently different, their bibliographic rules are identical. With the accumulation of cards and their classification, Quaracchi will in the course of time become the central office of Franciscan documentation. The ultimate purpose of the undertaking, however, is the publication of this documentation according to a uniform method. The task is, indeed, immense, but not impossible since it is the work not of an individual but of the Order. Numerous collaborators appointed by the Minister General, and by the Superiors of the Provinces and the Missions will devote to it their best talent and energy. The efforts of each Province will greatly contribute to the general result while the collective efforts of the entire Order will assist in completing bibliographies of the various Provinces and Missions. With the co-operation of all we hope for good results in the not too distant years.

²⁹ *Revue du Livre*, I, in 1, Nov. 15, 1933. Paris.

³⁰ *Analecta Ord. Min. Cap.*, XLIX, Jan., 1933, Fasc. 1.

³¹ *Act. Ord. Frat. Min.*, n. LIII, Feb., 1934, Fasc. II.

REPORT OF THE COMMITTEE ON RESOLUTIONS

The Committee on Resolutions of the Sixteenth Annual Meeting of the Franciscan Educational Conference respectfully submits the following resolutions:

1. To His Holiness, Pope Pius XI, the Pope of Catholic Action, to whom the entire world looks for guidance in applying the principles of divine law on charity and social justice to present day complicated social and economic problems, the Conference pledges its loyalty and love, and expresses its sincere gratitude for his epoch-making pronouncements on burning questions of the day.

2. To Franklin D. Roosevelt, President of the United States, the Conference expresses its implicit confidence and gratitude for his courageous leadership and sincere efforts to bring about social and economic readjustment in this country, and pledges its loyal support and co-operation in the attainment of the ideals of social justice and Christian charity.

3. To the Most Reverend Ministers General of the three families of the Seraphic Order, the successors of our Seraphic Father, we offer our pledge of filial devotion, humble obedience and grateful appreciation for the continued interest and good will with which they favor the proceedings of the Conference.

4. To the Very Reverend Superiors of all the Provinces and Commissariats affiliated with the Conference, we extend our whole-hearted gratitude for their constant solicitude and encouragement, and beg them to continue their paternal interest in the Conference.

5. To the Very Reverend Optatus Loeffler, O.F.M., Minister Provincial of the Franciscan Province of the Sacred Heart, to the Very Rev. Aloysius Fromm, O.F.M., Rector of St. Joseph's College, Hinsdale, Illinois, and to all the members of the local community, we pledge to pay our debt of gratitude by a fraternal remembrance and a prayerful memento for their cordial hospitality.

6. The Franciscan Educational Conference which devoted this sixteenth Meeting to an intensive study and discussion of social problems, voices the confident hope that the splendid tradition of Franciscan social activity, which has never become crystalized or restricted but has affected all social needs as they arose, will at all times induce the Friars to devote their earnest and wide-spread efforts, in word and work, to the Christian amelioration of social conditions.

7. The Conference, mindful of the wishes of ecclesiastical Superiors, most earnestly requests the Friars to promote as much as possible the Third Order of St. Francis which has been recommended so often and so urgently by the sovereign Pontiffs of modern times as an excellent means of social reform; and the Conference furthermore suggests that

individual Fraternities of the Third Order be prudently guided in the selection of specific social activities in which they should be engaged.

8. The Conference recommends that a survey be made and published in the Report of the various phases and fields of social activities in which the Provinces and Commissariats affiliated with the Conference are engaged at the present time, in order that we may learn to what extent the glorious past of the Order is reflected in modern times; it furthermore stresses the value of a bibliography of Franciscan sociological literature.

9. Since it is the conviction of the Conference that the priest of today must be well-informed on questions of economics and sociology in order to cope with the insidious trends and practices of the times and to labor for the Christian Social Justice sought by the Holy Father, it is earnestly recommended that our curriculum of studies be so adapted that, aside from the formal course of sociology and economics, these sciences be given attention throughout the entire course of studies in a way that is graduated according to the progressive mental development of the clerical student.

10. Realizing that the value of the course of sociology and economics will be decidedly influenced by the ability and enthusiasm of the professors and by the extent of scholastic equipment, the Conference emphasizes the importance of according specialized training to prospective professors of these sciences, and of making ample provision for an adequate library of the social sciences.

11. The Conference, recognizing the need of text-books in economics and sociology more directly adapted to the needs of both our Franciscan professors and our Franciscan students, earnestly requests the Rev. Cyprian Emanuel, O.F.M., to undertake the compilation of text-books in both these branches and pledges its support and full co-operation with the undertaking.

12. Recognizing the paramount importance of enlisting the active co-operation of the laity in the diffusion of Christian principles of the social sciences in order to combat the pagan sophisms which are undermining sound public opinion and in order to foster that Catholic Action so ardently desired by the Holy Father, the Conference recommends the establishment of social study clubs under the energetic direction of the Friars.

13. In view of the splendid work for reform initiated by the Legion of Decency, the League of Social Justice and similar organizations, the Conference urges that the Friars interest themselves in the object and aims of these activities and labor sedulously for their spread.

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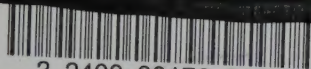
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